Salomonic

MAGICAL ARTS

Being two Swedish Books of the Black Art, comprising

THE RED BOOK

AND THE BLACK BOOK

Translated from the original Swedish and with a new Introduction

BY

Fredrik Eytzinger.

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THREE HANDS PRESS

2013

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DISCLAIMER

Many of the spells, recipes and remedies herein contain poisonous compounds and severe human and animal abuse. The author does not support any practice connected to such methods.

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Introduction

THE TRANSLATION

The main source of the translated work at hand is based both on the original manuscript and the handwritings of a man named Gabriel Djurklou, together with the printed edition of the same manuscripts, called *Salomonic Magical Arts,* published in 1918 by Paul Heurgren. The printed edition was based on two manuscripts currently preserved in two different Swedish archives, the Library of Lund University and Kulturen in Lund.

The translation of the manuscript from Swedish into English has been a work characterized by interpretation, comparing and seeking the original meaning of words, by the use of older word books and documents. In many cases, some excerpts of the text were first translated to a more modern form of Swedish, mainly in order to find a more agreeable language, but also to encode slang words and misspellings. I have tried to keep the same traditional use of words connected to the context of the author, without compromising too much of the content. In the majority of

cases, I have emphasized content before form. The main purpose of the translation has been to transmit the spells, recipes and core content of the procedures rather than focus on a stringent grammatical translation. A too technical form would in some cases negatively impact the translation; the greatest loss in this approach would be the differences in rhythm and rhymes, in the readings and incantations.

Seen in a national or even Scandinavian historical perspective, the variations of spellings and meanings are vast. The complexity becomes greater when we consider the influx of Latin, German and Italian language. Great help has been acquired from the *Svenska Akademiens Ordbok* (en: Word Book of the Swedish Academy) which is available online at *"http://www.saob.se"*, in which many of the etymological examples are traced back to Magia Naturalis by Wolfgang Hildebrand. Help has also been acquired from *Svensk Etymologisk Ordbok* (en: Swedish Etymological Wordbook) by Elof Hellquist, available at *"http://runeberg.org/svetym"* [1]. I have also used other various lexicons and wordbooks; Swedish, English, German and Latin, in order to understand of specific words and the overall ambience of the time. Thomas K. Johnson's translation of the first manuscript in his dissertation *"Tidebast och Vändelrot: Magical Representations in the Swedish Black Art Book Tradition"* [2], has been of value in comparing the understanding of methods and ingredients. I have also had great help from various herbals and pharmacopoeias, both Swedish and German, such as: *Ribbings Recepthandbok, Thesaurus Sanitatis Pretiosissimus* and *The Companion for the Kitchen Garden* [3].

I have kept the Swedish spelling of certain proper names,

1 Hellquist 1922.
2 Johnson 2010.
3 Ljungdahl 1927, Nasser 1673, Phillips 1831.

in some cases, in order to strengthen the presence of the local variation and lingual nature of the author, and I have also kept a record of particular cases of interest in the footnotes. *Beelzebub* for example, keeps his Swedish spelling *Bjälsebub*. In some cases the spelling has been inconsistent within the same spell or recipe, which may tell us that the author was not so familiar with all of the words therein. It is also plausible that the writer had someone to read the text aloud while it was being transcribed.

When encountering words in the manuscript that vaguely or partly resemble a contemporary word in meaning, I have taken two things into consideration. Firstly, it is possible the word refers to something from the cultural tradition of another source, from which the manuscript was transcribed. Secondly, it could simply be directly connected to the Swedish, or Scandinavian, tradition in a corrupted form. Both cases have occurred during translation, and from this it is evident that the transcript of the manuscript into the printed edition contains several misinterpretations made by Heurgren.

All readings, incantations and magical words were written in italic to highlight them and separate them from the rest of the text, something not originally done in the printed edition or original manuscript. I have also been quite generous with word wrappings in order for a better overview of the description of the methods, incantations and seals. A few spells which have been too difficult to interpret has been taken away from this translation. Just as the original author, I have also made an index at the end of the book. However, my index and system of reference has nothing to do with that of the original author.

I have kept the section-signs as used in the Black Book, and added numbers to the spells in the Red Book. Sepa-

rating the paragraph numbering system from a plain numbering system was applied in order for easier reference. I also added a numbering system for the Amendment. Both the manuscripts, referred to as the Red Book and the Black Book, are lacking continuity when it comes to spelling. Many words are spelled as they sound in Swedish, for example in the case of the word *ekorre* (en: squirrel), which is spelled *'ikorne'* in the manuscript. One reason for the inconsistency could be the many local variations in dialect, or varying degrees of literacy.

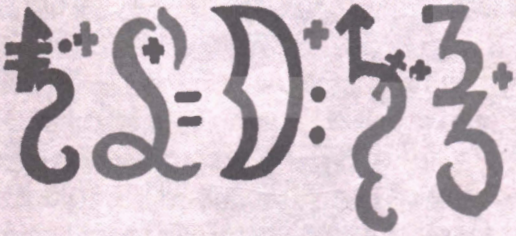
This publication is not an attempt to present a uniform tradition, but rather to give insight into a specific case. The translation of the manuscript is presented as a magical folklore curiosity; a window through which we can gaze into some parts of our magical past, and access the knowledge of our atavistic heritage, whether inherited, copied, written or oral.

OPPOSITE: *Cover of the printed manuscript from 1918.*

Eric Borg

MEDDELANDEN FRÅN ÖREBRO LÄNS MUSEUM

VII



HISTORICAL PREFACE

THE manuscript known as *Salomonic Magical Arts* was first published in print by Paul Heurgren in 1918 with the full title in Swedish: *"Salomoniska Magiska Konster, Utdrag ur en Westboprests Svartkonstböcker. Ur friherre Gabriel Djurklou's till Örebro Läns Museum donerade handskriftsamling."*[4].

As the title of the published book suggests, the printed version was based on the handwritten manuscript of a man named Gabriel Djurklou. In the summer of 1870 Djurklou commenced on a journey in Småland of southern Sweden, working as superintendent for the national antiquarian office (sw: *Riksantikvarieämbetet)*, with the purpose of carrying out an itemized list of the local neighbourhood. It was on this journey where he eventually met Sven Magnus Ludvig Fritiof Palmgren (1844-1915), a young priest who later became pastor in the Västbo district. They became close and shared a correspondence for a long time, and to this day many of these letters are archived at the Museum of Jönköping County. Among other archaeological and folklore related data, Palmgren also kept his eye open for Books of the Black Art on behalf of Djurklou, which were of great interest to him in his profession. Four years after their first meeting, Palmgren tells Djurklou in a letter that he has found two Books of the Black Art, to Djurklou's delight, whereupon they were loaned to him. This was at the time when Palmgren was stationed in the village of Hjälmseryd[5].

4 *Salomonic Magical Arts, Excerpts from a Book of the Black Arts of a Westbo Priest. From the handwriting collection of baron Gabriel Djurklou, donated to the Museum of Örebro County.*

5 Bringéus 1967:13 ff.

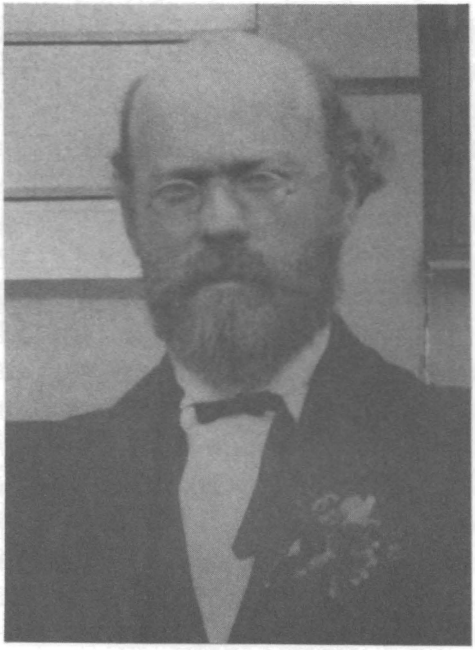
> *I have found two old so-called Books of the Black Art, which contain a great deal of interest. They seem to be written in the beginning of the 18th century by a learned man according to information from different people. They both contain a couple of hundred pages.*[6]

This was probably when he transcribed the manuscript which was later used for the printed and published book, popularized by Heurgren. One reason they were not published directly by Djurklou himself was his reverence for the content, and the conception that the material was too sinister for the common people. Nevertheless, we can find indications on that he was planning to. Palmgren indicated in a letter to Djurklou that the book was once used by the district taxation registrar and great wizard, Sven Peter Gaslander (1754-1833). Gaslander was reputed to be educated in the magical arts, and according to professor Nils-Arvid Bringéus, the manuscript for *Salomonic Magical Arts* was probably found in a manor in Sandvik by Palmgren, where the chronicles of the Gaslander lineage also were kept. It was later discovered that the major parts of the manuscript originally was written by Johannes Gaslander (1718-1793), pastor and parson in the parish of Sandvik, and father of Peter Gaslander.[7]

The first part of the manuscript, referred to as the Red Book, was donated to the archive of Kulturen in 1953 by Sten Palmgren, son of Ludvig Palmgren, who in a letter claims that the manuscript was owned from the beginning by Petrus Gaslander (1680-1758), vicar and grandfather of Peter. The second part, referred to as the Black Book, was

6 Bringéus 1967:14.
7 Bringéus 1967:16 ff.

bought on a book auction by the Library of Lund University in 1924, where it still today is archived for the good of the commonwealth. This means that the original manuscript was used and added to, by three people in the Gaslander family. The contribution made by Petrus is, however, disputed.



Ludvig Palmgren

THE MANUSCRIPT

Durklou was the one initially naming the two manuscripts *The Red Book* and *The Black Book.* It is important to consider that they were a part of Gaslander's pri-

vately-owned notebooks, not intended for publishing, so he had no reason to name them himself. Djurklou found the covering pages of *The Red Book* coloured with the juice of lingonberries or cranberries, whence its name derives. *The Black Book* was fronted by the original title *"Diverse saker"* (en: 'various things') together with the four sigils as found on the cover of the printed edition. It was also in association with this text that a rune calendar made by Sven Digelius in 1755 was found. Djurklou for some reason did not copy all of the text in the manuscripts sent to him. He missed some paragraphs, such as §359, which was one of the last passages in the original. It was divided into 23 shorter sections dealing with the right time for blood-letting, the circumstances around it and divinations on the current health of the patient. That paragraph, including its subparagraphs, is not a part of this translation.

The original manuscript of the Black Book was written on paper with leather binding. Most of the text was written in black ink, while the sigils were written in red ink. The first pages contained important days of the months, followed by an index. Page 166 contained the Hebrew alphabet, and page 151-155, 157 and 167-168 contained an explanation of the sigils used throughout the book, which is also published at the end of this translation. The last two pages were reserved for the Greek alphabet and some references to spells or pages in the manuscript. The Greek alphabet is not part of this translation. In Heurgrens' printed edition some of the paragraphs are missing while others appear later in the text, in a different order. In the printed edition, some passages were presented in handwriting; they are transcribed to their full extent in this translation.

THE RUNE CALENDAR

The original manuscript referred to as *The Black Book* was found together with a six-page calendar, followed by a perpetual rune calendar made by Sven Digelius in 1755. Rune calendars were Nordic variations of church calendars, having their roots in the Middle Ages, where runes were used instead of Latin letters or numbers. They were originally carved on wood and bound together as wooden books and were later popularized in print during the 17th and 18th century, when Gothicism began to take form in Sweden. Gothicism was an ideology or cultural movement based largely on works of people like Johannes Bureus[8] and Ole Worm, and of which Olof Rudbeck senior was a leading spokesman. The idea or movement was based on a cultural nationalism where the Norse heritage was used for defining the ideals of the nation, of which the vikings and the runes played an important role. These ideas flourished in the backwaters of the Reinassance, to which parts of the translation can be traced. The rune calendar found in *The Black Book* was a product of such revivals of old knowledge and customs. Pocket calendars were especially used in the Nordic folk magical tradition to ward off the Incubus Mare, both for men and creatures alike. The whole calendar, or pages from it, was hung above those plagued by the Mare, and either nailed to the wall/roof or attached with a knife. Some claimed that the calendar should be of considerable age, while others made it with any kind of material, as long as the four corners of it were cut off. Some claimed that

8 An interesting side note is that Bureus combined his esoteric knowledge in cabala with Nordic rune mysticism, in which he developed the Adulruna system, revealed to him in a vision. For more info, see the dissertation by Karlsson 2009.

pieces from worn shoes should be attached together with it[9].

In the era of Gothicism magic, occult and esoteric theories and practices flourished in the halls of the royal castle and became very popular among the bourgeoisie in Sweden. At this time Freemasonry was brought to Sweden from France by Count Axel Wrede-Sparre, who came to initiate people of higher nobility in Sweden, among them his brother in law in 1735. At this time more Freemasons came to be initiated both in, and outside of Sweden. During the 1750's the Lodges of Sweden opened their doors to classes of society other than the higher nobility, and in 1760 the Grand Lodge of Sweden was established[10]. This royal heritage endures today, with the Swedish King Carl XVI Gustaf (1946) as the High Protector of the Swedish Order of Freemasons.

The rune calendar is a rather complex story. It was divided into twelve sections, one for each month. The first horizontal row depicts, in symbols, the different holidays and other important days of the year connected to both the church and the annual duties of rural life, such as sowing and harvesting. We can also follow the cycles of the moon continuously through the calendar, as seen in the middle of each month. The Norse expression *'dricka jul'* (en: drinking Christmas) is for example depicted in the end of December with drinking horns, accompanied by an image of a wrapped up infant Jesus.

In the second row we follow the days of the year symbolized by the first seven runes of the younger Futhark: *fe, ur, þurs, āss, reið, kaun, hagal* (ᚠᚢᚦᚬᚱᚴᚼ). The seven days were repeated across the calendar (7 x 52 =364), with fe added

9 Forsblom 1927:640-641.
10 frimurarorden.se

as the last rune in order to cover all 365 days of the year, which is why the year always started and ended with the same rune.

The third row contains the 19 *golden numbers* expressed in runes for the Metonic Cycle; a 19-year cycle used for finding a common multiple for the lunar month and solar year. In this cycle, it took 19 years for the lunar month to repeat on the exact same dates. It was first discovered by the Greek astronomer Meton of Athens in the 5th century BC. Each rune symbolized one golden number (one year of the cycle), but as the Futhark only contained 16 runes three completely new bind-runes had to be invented: *arlaug* for number 17, *tvimadr* for number 18, and *belgthurs* for number 19. As their names imply *arlaug* is a bind-rune consisting of the a–(ᚨ) and l–(ᛚ) runes; *tvimadr* of a double m-rune (ᛘ); and *belgthurs* of a double th-rune (ᚦ)[11]. The middle pillar was also connected to the 19-year Metonic Cycle and was used for calculating important holidays, such as Easter.

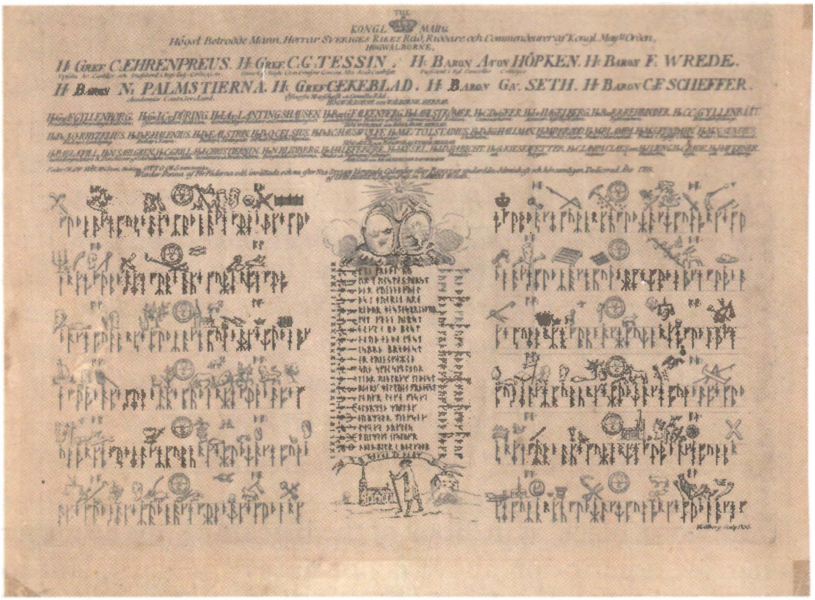
ᚠᚢᚦᚨᚱᚲᚼᛁᛃᛋᛏᛒᛖᛚᛘ ᛦᛪᛜ

The younger Futhark (fuþąrkhniaſtbmlr), together with the three bindrunes arlaug, tvimadr and belgthurs.

The new moon would occur on the golden number connected to the year in question. In order to know what year is connected to what golden number, a modulo calculation is used. As an example, we would like to know when the new moon occurred in 1755, the year the calendar was made. 1755 divided by 19 gives us the remainder 7; if we then add 1 we will get 8 which is the golden number for the year

11 Enokssen 1998:159.

1755, in this case represented by the short twig n-rune (ᚾ). It is interesting to note that the use of runes is not to be found at all in the manuscripts of *Salomonic Magical Arts,* even though we know that runes have been used in the Swedish rural writing tradition as late as in the early 20th century.



The rune calendar which was found in the Black Book. By Sven Digelius, from 1755.

CHARACTERISTICS OF A BOOK OF BLACK ARTS

TRanslating the Swedish term *'svartkonst'* (en: Black Art) directly into English could be problematic, as problematic as the use of the Swedish word by itself. The main issue comes with the connection to black magic. Many of the spells and remedies found in *Salomonic Magical Arts*

can be traced directly to the genre of 'household books' and have very few references to the dark arts and sinister endeavours. With this in mind I have chosen to use the term *Book of Black Arts* anyway, in order to preserve the historical traces which abide in its meaning. The term is also good for distinguishing the content from regular household books at the time.

Nordisk Familjebok (en: Nordic Family Book), a Swedish lexicon first published 1876-1899, explains the word *'svartkonst'* in the following manner:

> *Written or printed teachings in the practice of magic or the Black Art (svartkonst). With our people the "Book of Black Art", as with all magical books mentioned by the country folks, undoubtedly played a larger role in legend than in actual practice. You believed that it was obtained through a deal with the Devil and that the owner, if he still had the book at the time of his death, became unhelpfully condemned.*[12]

The word 'black' as in 'Book of the Black Arts' in the rather narrow description above is not necessary equivalent to 'evil' or 'sinister', rather *'what dwells in darkness'*, *'beyond average knowledge'*, or *'hidden knowledge'*. This is why, perhaps, the term *occult* is more suited as an explanation of its content. At the time when these books appeared they were of course considered evil, sinister and blasphemous by many common people. The concept of hidden knowledge is known worldwide and deeply rooted in the Nordic pagan tradition. This is why the term Black Art can be used, at least in this instance where we also find a close relationship

12 Meijer 1918:860.

with the grimoire tradition. This is also an attempt to give the word 'black' a broader meaning in relation to Black Art and Black Magic.

A *Book of Black Arts* (sw: svartkonstbok) does not contain a unified content of practice, and we find that they simply can be described as the magical notes of a single person. As the title of one such printed book states: *"This book belongs to me Petter Johan Johannesson, in which I write of many things"*.[13] The contents are in many cases magical, but the reason for such books' notoriety is the fear invoked in Christians of the time. It is true that the content in many cases was regarded as blasphemous, but many practitioners who used them also claimed to be good Christians. Here we find a divided approach: the magical handbooks were often presented with great authority and were also considered books of both magical and mundane knowledge.

Books of Black Arts gathered by folklorists often have the name of its original owner in it, for example: *"The Book of Troll-Marsken"*, the book of Petter Johan Johannesson as mentioned above, or the work at hand, *Salomonic Magical Arts*, which denotes that it often was a gathering of spells and remedies completed by one person, or attributed to someone from myth or magical lore[14]. In it we find prayers to Jesus mixed with recipes for a sore throat, alongside conjurations of infernal spirits. The practitioner turned both to angelic and infernal powers in order to obtain what he or she deemed necessary, something referred to by contemporary authors on the subject of witchcraft as *'the crooked path'*. The same idea is present in Haitian Vodou where the *bokor* is said to be a man who 'serves with both hands'.

Saying that the methods of common peoples' magic are

13 Johannesson 1917.
14 Other famous examples are the Nordic Cyprianus books.

found in the archives while those of the scholarly people are found in printed books would be a superficial understanding of the matter. This can be an initial point of beginning in many cases, but the worlds of the common and the scholarly people were often interwoven, cross-influencing each other, as in the case of *Salomonic Magical Arts,* where a priest is one of the original authors. We also see the transmission following an opposite trajectory, as the very same priest also wrote a book on the country people and their customs, from information he gathered in villages. What is interesting to note is that many of the spells which are believed to have been derived from the oral tradition were in fact passed down from a written tradition, in the guise of a local variation. It is also problematic to make a clean-cut distinction between 'high' and 'low' magic (terrestrial/ætherial, material/spiritual) since they both were part of a worldview not so easily defined with expressions denoting a dualistic world view.

Professor Emeritus in ethnology and Swedish researcher of Nordic Books of Black Art Sven B. Ek emphasizes the fact that rural Sweden contained the same psychological types of individuals as it does today. Obviously they also had social, economic, geographical and traditional divergences in the 18th–19th century, which tells us that variations in local cultural expressions were more diverse than suggested by attempts to depict a unified rural folk magical tradition. It is thus preferable to speak of many traditions instead of a unified intention of the people[15]. When studying this material, researchers must therefore take care to not deprive the individuals of their own thoughts, spiritual endeavours and opinions.

15 Ek 1964

Denna

BOK

Tilhör mig

Petter Johan Johanneßon

18 6/8 41

waruthi jag ſkrifwer varjehanda,

MALMÖ
Upplagd och till tryckt befordrad
af
Förlag Maiander
1917

*"This book belongs to me Petter Johan Johannesson,
in which I write of many things".*

Though it is not a part of the tradition of the book, it is interesting to note the symbology behind the colours used to describe the manuscripts known as *Salomonic Magical Arts;* red and black, a common colour combination related to infernal powers or sinister energies. In the oral tradition, a Book of the Black Arts was often described as black with red letters, and in order to obtain it one had to swear allegiance to the Devil himself[16]. The patient and the healer act a pre-determined dialogue in the following example, where the healer is about to take away the disease by the method of *chopping:*

—What are you chopping?

—The black sparks, and the red. I chop the glaucoma away from your eye[17].

We can assume that the red and black sparks were in this example considered the malign source of the disease, and had to be chopped away.

Many of the spells and remedies from the Nordic folk magical tradition, and also some found in *Salomonic Magical Arts* and other Books of the Black Arts are very brutal. They contain severe abuse of animals and people, and some recipes contain mercury and other poisonous substances. To the defence of the people employing them, we could say that in some cases they had a better understanding of the ingredients and how to dose and dilute them, but that does not take away the fact that some of the spells were putting peoples' health at great risk, in some cases with a fatal end. We must also consider that just because a spell was seen in print does not mean that it was widely employed.

16 Klintberg 1965:26
17 Klintberg 1965:44

THE MYTH OF THE BOOK OF BLACK ARTS

Salomonic Magical Arts also has a resemblance in themes, spells and remedies with the *'Long Lost Friend'* first published in Pennsylvania in 1820 by the German immigrant John George Hohman[18]. The first page reads:

> *Whoever carries this book with him is safe from all his enemies, visible or invisible; and whoever has this book with him, cannot die without the holy corpse of Jesus Christ, nor drowned in any water, nor burn up in any fire, nor can any unjust sentence be passed upon him. So help me.*[19]

This was clearly a mythos created by the author himself, with the intention of spreading the legend about himself and his practice, aiming for a broad audience. But the powers connected to the mere ownership of both the *'Long Lost Friend'* and other grimoires from Europe can also be found in the Swedish tradition, as we will see below. Even in modern day Haiti the *'Le Veritable Dragon Rouge'* has an extraordinary reputation. The notoriety of the Books of Black Art is confirmed by folklorist Eva Wigström (1832-1901) who reports incidents where people feared being alone with her, and even refusing to speak with her because of the fact that she had been reading such books[20].

It was believed that a Book of the Black Art was difficult to destroy and it was seen as a powerful magical object in itself. If thrown into a fire or a lake, it possessed the power to return. If it was buried, no grass would ever grow on

18 Davies 2010:192.
19 Hohman 1856: intro page.
20 Klintberg 1965:26.

the spot again. A proper method of getting rid of a Book of Black Art was to hide it in the walls of a church, sealed well with bricks and mortar. A legend told by Heurgren in the foreword of the printed edition of *Salomonic Magical Arts* is that of a book inside the walls of Grönby Church in Skåne, in the southern of Sweden[21]. In the myth surrounding magical books as powerful objects, hiding them inside the walls of a church was a common theme; the myth in this particular example has unfortunately not yet been investigated fully. These myths seem very obvious since many of the magical rituals connected to the church—or items brought from the church—concerned banishing or protection, and the church was mostly regarded as auspicious for magical workings. The power of the book itself is explained in the following incident of a church-goer:

> *A woman, who owned a Book of the Black Arts once went to church and had forgotten to hide it away. While she was gone, the children got ahold of it. They opened it and started reading the chapter dealing with the conjuration of little devils. The woman started to get worried at church and went home, right in the middle of the sermon. When she arrived, the yard was filled with little devils, attacking her. Though, she managed to get inside and found three units of flax-seed which she threw at them. While they were occupied with picking up the seeds, she opened another chapter in the Book of the Black Arts and read, so that they had to leave.*[22]

The fact that the central character in this legend, the wise-

21 Heurgren 1918:14.
22 Christoffersson 1915:12.

woman, was at church while the incident took place, is not a coincidence. Is she to be seen as the good Christian saviour who with her cunning knowledge regained power over the infernal spirits, or was she to blame for her absence when the children released them? Another story from southern Sweden is similar in theme, where a boy reads from a book of a wise person:

> *Immediately a horde of little devils plunged out and yelled for work. The boy knew enough that if he would not give the ugly ones any work, they would get him. First he told them to manufacture 15 armfuls of rope from the sand by the beach. It did not take long until they came back all sweaty and angry, asking for more work. 'Now I want a flagpole of thirty ells height made from one-inch stones!' yelled the boy. After a while they arrived with the flagpole with claws all bloody, sparking with anger. 'What shall we do? What shall we do?' they yelled. What should the boy do now? But just as they were about to put their claws into him, he remembered. 'Now I want a weathercock from an honest constable, he yelled in utter need. [...] And now they failed, for no matter how much they searched the land, they never found an honest constable."*[23]

A major part of the legends surrounding the Nordic Book of Black Art concerns obtaining the book itself, and as in other traditions mere ownership of the book was connected with great wisdom. While magical methods of healing most often were practised with the aid of Jesus, God, angels

23 Tillhagen 1958:78.

or saints, the workings concerned with catching thieves, gaining wisdom and finding hidden objects, were often connected to the Devil or malicious spirits. Forming a pact with Satan was in some cases necessary in order to obtain the book:

> *Write a letter to Satan with your own blood and ask for a meeting; put it in the keyhole of the main door of the church before sunrise on a Sunday morning, before the communion service. Ask for a Book of the Black Arts in the letter, but not a complete one in all its 1000 parts, but rather in 999 and ¼ [...]. Then remove the letter and take 9 steps backwards, renouncing one of the Commandments for each step, together with the promise to serve Satan. Then visit a public crossroad for 3 Thursday nights, put your letter there but take it home with you in between. On the 3rd night you will be met by someone in the guise of a neighbour or a priest, with whom an agreement is made and the book will be received.*[24]

THE PRIEST

THE fact that *Salomonic Magical Arts* was a book dedicated to the Black Arts, and was also owned and partly written by a priest, opens up for many intriguing speculations regarding the everyday rural life surrounding the priest and his congregation. There are many stories told about priests and their dubious behaviour in the Swedish

24 Wikman 1957:353.

folkloristic tradition.

Our priest
is round like a cheese
and wise like the Devil in charm
but even though
a kindful soul
not ashamed of his family farm [25]

These words from the famous Swedish poet Gustav Fröding (1860-1911) gives a good picture of the ambiguous nature of priests, as found in the stories and myths told by the rural people in Sweden. The priest was a man of God and of knowledge, who was both a scholar and a person deeply related to the daily life of rural people. He was often depicted as wise and strict, but also as a drunkard or a clown. In one way he was a man of liminality, with one foot in the cunning homes of his congregation, and the other in the bookshelves of scholarly knowledge. In a church meeting in Sweden in 1412 the use of *"letters, sigils and other unfamiliar words, which are not to be found in the Book, used for extinguishing fire, dismantling swords, curing ailments or hindering death, and all writings in lead on the wall against toothache and fever"* [26] was prohibited. The only person allowed to read such formulas thereafter was the priest.

The priest had access to many types of information. He was indeed a person on the threshold; between what was accepted and what was not, between the cultivated and the wild. Within his office he was able to keep a small private library, and knew where to obtain other books of interest.

25 Fröding 2004: 32 ff. From Gustav Fröding's poem 'Våran Prost' (Our Parson), my translation.
26 Klintberg 1965:13.

He was in close contact with the common people and their customs; he baptized people, preached for them, married and buried them. But he would also be a man deeply influenced by the Age of Enlightenment. A good example of such a priest is Johannes Gaslander. Much of his knowledge was due to his insight into the lives of common people in the areas in which he lived and worked. He even published a great work in 1774 dealing with the customs of the local country people called *'Beskrifning om swenska allmogens sinnelag'*[27].

The priest was said to be able to heal people, work for better harvests and luck with the cattle, and indeed before the Reformation he was also a mediator between the people and the divine. We can read about priests cursing thieves from the altar and offering his services to the peasants, such as blowing three times on a consecrated wafer, which was said to give the receiver power to do whatever he wanted[28]. The justification of using magic, by good Christian people, was connected to their faith. Some had no problem with using incantations, sigils or methods as long as they were sealed at the end with cross-signs or by reciting the Lord's Prayer. One such practitioner claimed he saw nothing wrong with using the name of God for the means of magic, as long as it was done with devotion[29].

Another pastor named Samuel Elmgren (1691-1744), whose life was examined by both Palmgren and Djurklou, was ascribed with some grand supernatural abilities.

27 Full title: *Beskrifning av swenska allmogens sinnelag, seder wid de årliga högtider, frierier, bröllop, barndop, begrafningar, widskeppelsker, lefnadssätt i mat och dryck, klädedrägt, sjukdomar och läkemedel, orternas läge och beskaffenhet m.m* (en: *On the spirit of the Swedish country people, customs of the annual feasts, proposals, weddings, baptism of children, burials, superstition, ways of life in food and drink, clothes, diseases and remedies, the position and characteristics of cities, and more.).*

28 Gothe 1943:82.

29 Gothe 1943:59 ff.

> *He could not determine whether he was awake or in a sleeping state. [...] For how long he had been in the torpor after he had received the vision he could not tell, but when he regained full consciousness the dream-vision was very bright and vivid in his memory.*[32]

Palmgren was also known as a trickster who sought to test peoples' knowledge by not revealing his true identity, which he practiced both among his colleagues and the common people. He was according to his own account a notable blood-stauncher; he had helped a youngster in "times of unhappy love", and even had the knowledge to cure epilepsy. In the latter case the ill person stayed in his vicarage for three to four months, and the methods were to be kept a secret. His methods and reputation prompted some members of his congregation to send a list of complaints to the cathedral chapter. When the accusations of his dealings in *wizardry* (sw: trolldom) was read, the bishop himself and the others handling the complaint burst into laughter. In the echoes of this laughter Palmgren won the sympathies of the bishop and carried on with his business. Together with his colleague vicar and old student friend Victor Prinzell, he planned an under-cover visit at the home of a notorious wise-man called *Anders i Fuhult* (en: Anders in Fuhult). The purpose of the visit was to determine which one of the two men was the wisest. Palmgren dressed up in rags and travelled to the home of Anders i Fuhult. Upon meeting him he asked what could be done to ensure that his sheep wouldn't escape:

32 Sjöfors 1950:37.

—One after another, they have escaped, Palmgren said.
—You must be a dumb man, travelling all this way for such a matter. Get yourself a herd-groom to watch over them while they are out in the pasture. Regarding your lost sheep, you will get to know where they are as you arrive home. Do you have any other business?
—My woman at home has a severe rheumatic pain; I think it is called lumbago [...].
—You can deaden the pain with some 'loppis fenales', said the wise one upon which a discussion started where Palmgren feigned ignorance and mistook the cure for a louse, and misinterpreted the word 'loppis' for the Swedish word 'loppor' (en: louse).
—Not louse, said the wise man! *It (loppis fenales) is a stone which can be bought in the pharmacy.*

Palmgren was then sent home and discussed the matter with his friend Prinzell the vicar. At last they arrived at the conclusion that the remedy prescribed for his wife's pain was the *'lapis infernalis'*, known as silver nitrate[33], a compound that has been used because of its antiseptic properties and for removing warts; known in the English language as 'lunar caustic'. When preaching to his congregation shortly after this event, none of the daughters of Anders i Fuhult recognized him as the inquisitive dolt, but saw instead a wonderful preacher and a well-spoken man of the church.

Another account concerns the old graveyard field next to the church in Bolmsö, Småland, in southern Sweden, known before the 1860's as Skatebacken (en: Magpie Hill). While Palmgren conducted several excavations at the site

33 Sjöfors 1950:108–114

on behalf of Svenska Forminnesföreningen (en: Swedish Association on Ancient and Historical Monuments) he would also be responsible for securing the transportation of the artifacts to the museum. The bordars he had hired for the transport were scared to death when they heard strange scratching noises from within the box they were told to deliver at the train station in Ljungby. According to legend, Palmgren had placed a couple of kittens in the box, together with the artifacts, convincing the bordars that a ghost was captured in the box. From this day forward, Magpie Hill was instead called Ghost Hill.

We will end this part with a story similar to the one above, where Elmgren fought the monster. It concerns a man called Samuel Johan Hedborn (1783-1849) who was a Swedish vicar, poet, and psalmist, and a haunting ghost of a woman bound to her grave.

> *An old lady in Västra Ry had been helping women getting rid of their fœtuses, and she was also somewhat a wizard. [...] But she didn't get any peace in her grave. Many people saw her walking at the graveyard. The villagers complained to Hedborn the priest, and asked him to go and speak with her so that she would be at peace. Hedborn promised to do so and went there one night. In the middle of the forest in Fôssabacka the wheel fell of the wagon. When the assistant went to put the wheel back the priest instead commanded him to put it in the wagon, and he said: 'Whoever destroyed the wheel, will have to serve as a wheel.' The wagon went very well when they took off, but the axle creaked and squeaked. When they arrived at the church in Västra Ry the priest went to the graveyard, but the assistant had*

to stay by the wagon, he could not come. No one knows what the priest did at the graveyard, but the woman stayed in the grave and then the site became calm."[34]

TROLLDOM & EVIL FROM THE NORTH

IN the history of Swedish academic research on the subject, there has been considerable effort made in gathering first-hand sources of magical practice. Folklorists and scholars travelled the countryside seeking the knowledge of the rural wise people. A common word used to denote the Swedish traditional folk magical knowledge possessed by these people is *trolldom.* Most likely it is a later reconstruction of a wide array of folk magical customs such as divination, healing wounds and contacting the dead. The Word Book of the Swedish Academy (SAOB) translates it as: *"The activity of interfering in the course of nature with the aid of supernatural or occult methods (and with the help of the Devil or some other evil power)".* This would be a rather religious definition, which in its general approach would denote any type of magical practice.

The practitioners did not consider themselves as folk magicians, sorcerers or wizards; rather they were referred to as *cunning* men and women, healers or *wise* men and women. The word *trolldom* was rather a juridical term used in the prosecutions[35]. It is also a word commonly used in many sources to signify a specific local or national Swedish tradition. A common word used by country people to de-

34 Abrahamson 1956:9
35 Schön 2002:22

note such practices would instead be *lövjeri,* which at least can be traced back to the 16th century. The word is said to be connected to the old Swedish words *lif* or *lef,* originally meaning *remedy* (sw: läkemedel), which is also related to *lyv,* another Swedish word that was used to denote a *magical* remedy[36]. The root *läke–,* is connected to the Anglo-Saxon word *læce,* and the Icelandic words *læknir* and *laknari,* meaning 'incantator' or 'conjurer'. This example shows on how deep the connection between healing ailments and the use of magic was.

In Finnish we find the two expressions *'Jumalan tauti'* and *'panentatauti'.* The first is applied to a disease sent by God, as a result of one's unfaithful behavior, while the second term refers to a disease sent by a wizard. In the first case one stood helpless facing one's death, as nothing could be done to change the will of God. In the second case, the disease could be treated with spells and readings. Wizards from Finland and Lapland have always been notorious, partly because of their location in the northern parts of Scandinavia. North has, in many cultures, been regarded as the cardinal point of evil, even more so in this case where the northern parts of Sweden were indeed very desolate and dark. Even Luther claimed that one of the favourite dwelling places of the Devil was located either in Preussen (presently part of northern Germany), or in Lapland[37]. A frequent name in Sweden describing a magical disease was the *Lapp-shot* (sw: lappskott), connoting an evil Lapp sorcerer who had been performing a distant curse.

The Swedish king Johan III had in 1575 given order to the vicars in the country to search for wizards and punish them according to the law of the church. But the king did not

36 Gothe 1943:46
37 Muchembled 2002:148

hesitate to use the services of the Finnish wizards himself when his dear queen was struck by a severe disease, causing festering sores all over her body[38]. In *Dæmonologie* published in 1597 by King James VI of England and Scotland, we find the assumption that *"such wild parts of the worlde, as Lap-Land, Fin-Land or the North Iles of Orkney and Shet-Land"* would be more influenced by the Devil, due to the ignorance of the people living there[39].

Swedish Catholic bishop Olaus Magni (1490-1557) tells us a story of three magical knots used by the Finns. When they were untied a great hurricane would be unleashed. This is a description of a common method used within the trolldom tradition, and in the folk magical customs of Europe too. Knitting was used to catch and release powers within the cord or cloth. Knitting a disease would hinder it from spreading. As the knots were released, or left to rot under a tree or a stone, so would the disease be released or left to rot away. Many magical techniques were inspired by tools and trades of the daily life. Along with knitting we can find the methods of measuring away, moulding away, blowing away, fumigating away, shooting away, chopping away, drilling away, and carving away &c.

DISEASES IN THE TROLLDOM TRADITION

What follows are typical examples of diseases found in the Nordic folk magical tradition. In many cases the disease was said to have been caused by invisible creatures; little-people, elves, or even Lucifer himself:

38 Gothe 1943:47-48
39 Gothe 1943:8

> *"If you by chance lay down on a place where the Angels of Lucifer reside beneath, you will be struck by severe fassna."*[40]

The words '*fassna*' or '*fastna*' are connected to the English words '*stick*' or '*get stuck*'. Their meanings relate to evil influences getting stuck to the body. *Fassna* was also a common name used for general skin problems such as bruises, skin rashes or eczema. If by chance you created enmity with the little people by throwing hot water onto their homes, or if by accident sat down at a spot ruled by their malign powers, the only hope might be to sacrifice something to them and asking them for forgiveness.

It was believed that *fassna* could be forced upon the patient by the elements, and could thus strike a victim from the weather, fire, water or from the soil. Several methods of divination in order for the practitioner were used to determine if a victim suffered from *fassna* or not, and what elemental form *fassna* assumed, such as reading signs from how melted lead behaved in water. Another method included assigning names of the elements to different stones, heating them in the fire and then throwing them in cold water. The element connected to the cracked stone would reveal the elemental source of the disease.

> *If someone suffers* fassna *from meeting the victim, he must be cured in the following way. You put three glowing knives and nine glowing pieces of charcoal in water, and then bring it three times around the sick person. You then throw the water against the north. Skin rashes will disappear by drawing a five*

40 Forsblom 1927:365

pointed star with a needle on the sick spot, without lifting the needle. Then the needle is thrown into the fire.[41]

Methods of *fassna* treatment varied depending on the practice of the cunning man or woman, including moulding, knitting or blowing it away. One story tells us of a wise woman paying a visit to a house, where she required the family to guess whether the disease came from weather, water or earth. The woman then asked for three leaves of paper, on which she wrote the name of the sick person. She then produced a piece of bread (earth), sulphur (weather) and charcoal or ashes (fire). One of the notes was thrown into the well, which supplied water to the house for cooking, the second note was thrown in the fire over which the food of the patient was made; the last note was carried to a three-way crossroad. The woman then took the patient to the sauna where she rubbed his body with the bread, sulphur and charcoal, after which she took the three items to the crossroads and buried them. On the third day after the treatment the sick person took a bath, and then the *fassna* departed[42].

The concept of *fassna* is not mentioned in *Salomonic Magical Arts*, even though we can find treatments of related skin problems. The treatments of *fassna* as described above are typical to the trolldom tradition but not to *Salomonic Magical Arts*. The tradition's connection between magic and pharmacy has always been quite tight, woven together with heathen lore and Christian beliefs. It was often said that the only way to learn magic was by rightful inheritance from an older family member. Much secrecy surrounded the spells

41 Forsblom 1927:428
42 Forsblom 1927:381–382

and incantations which is why many waited until the very last hour until they revealed their secrets. In Ancient Rome this belief was also manifested in the practice of inhaling the last breath of one's father upon his time of death.

OPPOSITE, ABOVE: *Cunning woman preparing a water for treating fassna.*
BELOW: *Water against fassna being prepared in the forge.*

KLOEN

In some parts of northern Sweden humans were thought to be inhabited by a big worm, residing in the area by or slightly below the navel, called *Kloen* (en: *the claw).* The word "navel" is etymologically related to the Swedish word *nav,* meaning *hub* or *nave*—the central point of the body. Kloen has been described as *"a frog which has been flattened out by the wheel of a wagon"*[43] or as a worm with claws. All humans were said to be inhabited by the worm, and it was not until it was moved from its original natural dwelling place in the body that it became a problem. In healthy people you could feel *"...Kloen strike like a little hammer."*[44], whereas in a sick person Kloen often caused fatigue, severe pain in the chest, stomach aches, hysteria and anxiety. Common names for this phenomoneon and its pathologies include: *livmasken* (en: 'the life worm'), *ångestmasken* (en: 'the anxiety worm'), *ångestmodern* (en: 'the anxiety mother'), *modersjukan* (en: 'the mother disease'), even though it could afflict both men and women.

When the *life worm* moves up under the chest, the sick person is haunted by severe pain, followed by vomiting. If it reached the head, he or she became insane, and if it moved into the chest, madness was assured. Kloen was inevitable and followed humans through their whole lives. At birth, small worms were said to reach out along all sides from their nest in the navel, and at the time of death, they ate the corpse.

Modersjukan was cured by certain *gnidangummor* (en: 'rubbing ladies'), where the patient had to lie in supine position, while the belly was rubbed with an open hand us-

43 Forsblom 1927:240.
44 Forsblom 1927:240.

ing animal fat, in movements towards the navel, but never over it. A knife could be used for stirring three or nine times counterclockwise in vodka while reading:

Iron and steel
Between the chest and abdomen of the woman
Will heal
Her mother disease [45]

The knife should preferably be made from both metals: the back from iron and the edge from steel. When the vodka had been stirred, one exhaled three times in it. Vodka, coffee and milk were the three remedies most often employed for conquering Kloen, together with certain readings and procedures, always in odd numbers.

The concept of a living worm inside the body is interesting. The worm was seen as a necessary life-sustaining force but could also act life threatening. Its mythos was connected to both the tapeworm and Calliphoridae larvae, and we find a similar concept in Indian tantric yoga where the Kundalini snake is said to be coiled up between the anus and the genitals waiting to rise up in the body, bringing enlightenment and fulfilment. But if not done properly, with the right guidance, madness is said to await the practitioner. Many cultures have ascribed the area around the navel with life-retaining qualities. *Megingjord,* the belt of Thor, has also been described as a focus of power around this area.

45 Forsblom 1927:241.

ÄLIBLÅST

Elves were described as supernatural beings, most often connected to certain places of power in nature, closely related to the Roman *genius loci*. If you disturbed their domestic peace in any way or happened to displease them with your offerings, you could be severely cursed. A disease caused by an elf was often called *älvblåst, äliblåst* (en: 'elven wind'), *älveld* (en: 'elven fire') or simply *alver* (en: 'elves'). In Swedish folk legends, elves were regarded as a rather brutal and aggressive force. Human contact with them was for the purpose of avoiding conflict, rather than healing or soothing an already existing ailment. Elves, as in the Swedish words *alver* and *älvor,* would often be interchangable, depending on local variations, while some stories made a distinction between the two, where *alver* would be connected to an invisible force, or the little people living underground, while *älvor* were seen as particularly female nature spirits, often seen dancing in the fog at night.

The following account dealing with *älveld* is from Småland in southern Sweden:

> *Fifteen years ago I had 'the elves'. I had itching sensations at night, which I couldn't bear. It started to itch at dusk and continued until four in the morning. First I went to the hospital in Västevik, but they couldn't help me. Then I went to an old man in Ankersrum. His name was Kullberg. Upon arrival I had to take off my shirt. Then he went to a cupboard and pulled out a dirty, ripped shirt, which didn't smell too nice. He put it on me, and when it had been worn for a little while he took it off. Then he heated up some sulphur with a match and sprin-*

kled it on my shirt. When this was done, he took the shirt and put it back into the cupboard. "Now she must stay there for three days, otherwise you won't be well", the old man said.

Then I put my shirt back on and had to sit on the stove. The old man laid his hands on my head and said something, which I did not understand. Then he told me not to thank him and that I had to be under a roof before sunset, otherwise the itch would be seven times worse.

When I was dressed the old man looked in a calendar to see when sunset was to occur. Then we agreed that I would make it to Hammersbo before sunset. [...] The itch disappeared when I arrived to Ankersrum, and it never came back."[46]

This story carries many concepts typical for the trolldom tradition; *evil kills evil*—the idea of using an object which is considered negative for repelling something else which is negative is a common method in the trolldom tradition; the use of sulphur; the power of odd numbers; laying on hands; leave without thanking; reaching the safety of one's home before dusk. In the case above nothing is said about the diagnosis; elves were the reason behind his disease. But there are many similar cases where this is so, in which the healer tries to cure the ailment by going directly to the source of the problem, by sacrificing to the elves.

46 Abrahamsson 1956:41.

THE PAGAN INFLUENCE

Trolldom is a common name for folk magical practice in Sweden, and also in many cases in Norway, Denmark, Iceland and parts of Finland. Geographically, Sweden is an oblong and topographically diverse country, accounting for local differences in the northern, middle and southern parts. While this fact is not my principal concern, I will give a brief summary of the magical practices and beliefs in Sweden where traces of both heathen and Christian practices are found in the trolldom tradition.

The Icelandic sagas contain many examples of Norse magic and divination. The *Poetic Edda* by Snorre Sturlasson holds many sources of knowledge on Norse magic still in use today. For example, the importance of employing an earth-fast stone in magic is evident in *Grógaldr Verse 15*, also found in Salomonic Magical Arts (74, 114, 117, §346). Oden is mentioned as a great wizard even to that extent that he practiced the Norse shamanic art of *sejd*, which was considered for women only. But Oden shunned nothing in his hunt for magical knowledge. For nine days and nine nights he hung himself on the world tree, sacrificing himself to himself, where he gained hidden knowledge about the runes:

ICELANDIC: *Veit ek, at ek hekk vindga meiði á nætr allar níu, geiri undaðr ok gefinn Óðni, sjalfr sjalfum mér, á þeim meiði, er manngi veit hvers af rótum renn.*[47]

47 Jónsson at Heimskringla, #138.

SWEDISH: *Jag vet, att jag hängde på det vindiga trädet nio hela nätter, djupt stungen med spjut och given åt Oden, jag själv åt mig själv, uppe i det träd, varom ingen vet, av vad rot det runnit upp.*[48]

ENGLISH: *I trow I hung on that windy Tree nine whole days and nights, stabbed with a spear, offered to Odin, myself to mine own self given, high on that Tree of which none hath heard from what roots it rises to heaven.*[49]

The sagas contain many examples where the characters receive omens through dreams and visions, in for example *Brennu-Njáls saga, Gunnlaugs saga ormstungu* or *Droplaugarsona saga.* In chapter 4 of *Eiríks saga rauða* we can find descriptions of a wizard woman singing the magical *vardlokkur* songs. The Nordic pagan heritage is filled with accounts of magic. In the first verses of the Finnish national epic poem *Kalevala* we can also find passages that reveal the great importance of poetry, songs and galders in the Nordic magical tradition:

There are other words of magic,
Incantations I have learned,
Plucked in passing from the wayside,
Some I broke off from the heather,
Some I gathered from the bushes,
Others pulled from tender saplings,
Rubbed from haytips, snatched from hedges

48 Sturlasson 1992:36.
49 Bray 1908, #137.

Where I roamed about the cowpaths
As a youngster herding cattle
[...]
Then the frost was singing verses,
Many a rhyme the rain recited,
Other poems the wind delivered,
On the seawaves songs came drifting,
Magic charms the birds have added
And the treetops incantations.[50]

When the runes or Norse staves/sigils were to be used in a more magical context they were often referred to as rune-*galders* (sw: rungaldrar). The word *galder* is connected to the Swedish words *galen* (en: crazy) and *gala* (en: 'to crow') which is why the magical incantations are believed to have been sung in falsetto. The word *galen* is also traced to the Icelandic word *galinn,* which denotes a person who is cursed[51]. If carrying too much knowledge about the *galders* you were said to be forever lost in darkness. The Finnish word *runo* still today means 'poem' or 'song'.[52]

The importance of the dynamics between written and spoken magic is very apparent in the Nordic tradition, and the use of runes and galders is a frequent custom in the old Nordic magical tradition. Up until today we find the popularization and great impact of the runes in a variety of esoteric schools, and the pagan heritage of the Nordic countries can still today be found in the spells and remedies of the trolldom tradition. Most obvious are the workings connected directly to the pagan gods, as for example this one, from the south-east of Sweden in the late 19th century:

50 Friberg 1988:41
51 Hellquist 1922:177
52 Enoksen 2002:161

SWEDISH INCANTATION: *Fylla red utför berget, hästen vred sin vänstra fot, så mötte hon Freja. Jag skall bota din häst Ur vred, ur skred, i led! Jag skall bota dig för stockvred, stenvred, gångvred, ont ur kött, gott i kött, ont ur ben, gott i ben, gott för ont, led för led, aldri mer skall du få vred!*[53]

THE 2ND MERSEBURG INCANTATION: *Phol and Wodan rode into the woods,/ There Balder's foal sprained its foot./ It was charmed by Sinthgunt, her sister Sunna;/It was charmed by Frija, her sister Volla;/It was charmed by Wodan, as he well knew how:/Bone-sprain, like blood-sprain,/Like limb-sprain:/Bone to bone; blood to blood;/Limb to limb -- like they were glued.*[54]

What is interesting with the formula above is that we can find similarities with the Mersburg Incantations, the two disputed medieval magical incantations written in Old High German. It is most likely that the two godesses Fylla/ Volla and Freja were adopted or inherited from the Merseburg Incantations, or the tradition related to it, into the Swedish magical tradition.

Another example of calling upon heathen powers in an incantation is from southern Sweden, recorded in 1632. To swear oneself unto Oden, one visited the crossroads on a

53 Klintberg 1965:51
54 Ashliman 1998

Thursday night and yelled:

Ode kom, Ode kom,
Ode kom och giv mig pengar,
jag vill sätta dig i tjänst!

Ode come, Ode come,
Ode come and give me money,
I want to make use of your services![55].

Rituals connected to runes and pagan gods can of course also be found in Icelandic manuscripts. The Icelandic grimoires show a fusion between pagan magic and a more Christianised "Salomonic" style magic, just as in *Salomonic Magical Arts*, where Salomonic seals are mixed with alchemical signs and rune-inspired staves. In manuscript 'Lbs 2413 8vo' popularized and published by the Icelandic Museum of Sorcery & Witchcraft, the Nordic elements are called upon to gain invisibility, for catching thieves and as in this example, for inducing severe flatulence:

> *Carve on oak. Smear with your blood. Carve with a human finger bone or an unused knife and read this: I carve you 8 ásar, 9 nauðir, 13 þursa [rune names]. You shall explode to great discomfort, I forbid your backside to fall apart; Now shit or explode. This should be done with a full moon.*[56]

The example above also reveals a magical tradition linked together with the powers of the dead, which in many cases suggests a tradition related to ancestry. The necromagical

55 Klintberg 1965:51.
56 Rafnsson 2008:77.

methods are later found throughout the trolldom tradition, as well as in *Salomonic Magical Arts*. The number of times the runes were to be carved relied on the importance of auspicious numerology from pagan magic.

The importance of Norse numerology was supported by scholars like professor Sigurd Agrell, whose approach was both scientific and mystic. He believed that the Old Norse 24-rune *Futhark* was coded, bearing hidden esoteric meaning and knowledge. According to him its real name was *Uthark*, since the Ur-rune symbolizing the beginning of everything, was to be put first in the alleged encrypted rune row. This would mean that the Fehu-rune had to be placed as the last rune in the Uthark, which for Agrell was very logical since it represented cattle or livestock. The creation originated in the Ur-state (en: 'of, from') and ended with the domesticated Fehu-state, according to this theory.[57]

The Uthark theory also claims magical significance to the ALU formula (ᚨᛚᚢ) as found on rune stones and carvings. The gematria of the runes are, as found in the Uthark: A=3 L=20 U=1. They sum up to 24—the number of runes in the entire Futhark/Uthark, which is why the formula is considered to represent the whole rune row and thus considered sacred and magical. The word ALU was also suggested to have been related to the word 'ale', connecting it to the poet mead of Oden called Odrörir, provoking ecstasy and esoteric knowledge[58]. The ALU formula has in general been seen as a protective rune combination.

Galders were also found to have been used in the Nordic wrestling sport *glima*. Rune researcher and glima wrestler Lars Magnar Enoksen tells us that the wrestling staves called *glimagaldrar* were considered less danger-

57 Karlsson 2002:26, 41-42.
58 Karlsson 2002:65.

ous knowledge. One such *glimagalder* is the Ginfaxi. This galder was symbolically constructed to represent the hidden knowledge of Glima resembling foot work and how to affect the opponents balance by the feet and hips. Ginfaxi was also, as with many other Nordic and Icelandic seals applied with blood, under the sole of one's left foot[59]. Another glimagalder, from the Icelandic tradition, was to be carved on a human shoulder blade with steel and kept in the shoe.[60]

It is in the Nordic sagas we first notice the importance of incantations and the spoken word later found in the folk magical tradition in Scandinavia. Great emphasis was put on secrecy and the potency of merely uttering a word charged with magical power.

PAGAN DEITIES

PAgan gods and powers were especially beneficial for practicing magic in Sweden, even to the extent that hunters aimed their weapons and fired against the sun on Easter morning, as a symbolical act to show their dislike of the resurrection of Christ, seen as an opposer of the heathen gods. This image does not always reinforce a dualistic worldview; the picture was more complex in nature. Many spells were performed on Christian holidays, most often due to their Christian religious importance. Sunday for example, was a day of rest and peace which is why magic could be performed without the intervention from either curious neighbours or God. *Thursday* (sw: torsdag, day of Tor) was

59 Enoksen 2002:164.
60 Rafnsson 2008:79.

very auspicious for magical workings, and was a day under the influence of the pagan god Tor.

Simply mentioning the word 'priest' at sea could have disastrous effects, and would bring bad luck to fishing. One story tells of an inexperienced man who invited a priest for coffee on his boat. This mistake required the exclusive solution of sailing back home and washing the boat thoroughly[61]. The best fishing net was said to be made by women when they had their *heathen skin*, formed during pregnancy before the birth of the child. A phenomenon found as a reoccurring theme by Swedish folklorist Ebbe Schön was the *solulv* (en: sunwolf). It was explained as scene in the sky where the sun seemed to be engulfed by a cloud, shaped like a mouth. Schön compares this belief with the pagan concept of Ragnarök, the end of time, where gods and the chaotic powers are confronted in one final battle and the wolf will swallow the sun[62].

Even though people openly followed the Christian faith, it was commonly believed that there were some parts in life where Christ or God had no influence or power. Such realms were governed by pagan powers such as Ägir, god of the ocean, or other undefined oceanic powers outside the reach of the hand of God. Many powers in Swedish folk belief were connected to certain occupations or natural forces and could be considered neither pagan (as in pre-Christian) or Christian. They were rather a product of the oral folk tradition and very much so connected to a distinct Swedish tradition; they were the little people, the elves, the Nixie and the Neck. Another interesting belief is the taboo of bringing rowan aboard a ship. Rowan was a tree often

61 Schön 2002:106-115
62 Schön 2002:121

employed in trolldom, even so in *Salomonic Magical Arts*[63], and was connected to the pagan god Tor, who in some cases was said to have a hostile approach against the nature spirits and other forces of folk belief, which again tells us that it is hard to find a common conception or a unified belief system in the tradition of folk magic.

It is important to make a distinction between what was seen as pagan magic or belief, what was un-Christian and what was anti-Christian or blasphemous. Just because a Christian act or text was performed or read backwards, did not mean it had any anti-Christian or blasphemous intentions. Rather it was the backward effect that possessed the power. We find the employment of sinistral and anti-clockwise magic in many cases, where mundane actions were performed in order to reach a magical state, rather than to act as blasphemous. But of course we can find examples where a blasphemous effect was sought in actions like these as well, as mentioned in the example of the hunters who aimed at the Easter-sun. Luckily, we can find examples signifying both cases in oral tradition, with different local variations.

A common result of the establishment of Christianity across the world was the correspondence between Christian saints and pagan deities. When pagan traditions were assimilated into the Christian ritual year and the old gods were demonized, saints such as St Olav came to resemble the powers of Tor, and St Erik that of the fertility god Frö[64]. Both St Olav and Tor were envisioned and depicted as brave warriors on the battlefield, while St Erik was petitioned for good harvest in accordance to his pagan counterpart Frö.[65]

63 See Spell Index for more info.

64

65 Edsman 1996:235-236.

We can also find accounts of how pagan traditions, such as sacrificing to the dead, have survived up until today as an unquestioned ritual praxis where the original intention of the act has been long forgotten. It has merely survived under the motivation of routine and heritage. The tradition has in these cases been given its own life.[66]

The pagan act of sacrifice has been seen as a very important ritual praxis where emphasis and importance was divided into several areas of conduct, as explained with the four words: *biðja, blóta, sóa, senda* (en: 'to pray, to sacrifice, to sacrifice/suffocate/sooth, to send'). A fifth word *gefa* (en: 'to give') has been found to explain the nature of the sacrifice, seen as a gift. *Biðja* has been explained as the calling of the forces, the invocation or evocation, the initial prayer; *blóta* would denote the sacrifice itself, maybe in a more technical form; *sóa* is a word which has been connected to both the Old High German word *souna* (en: soothing/calming the wrath of the gods) and the old English word *aswôgan* (en: suffocate), and has been connected to the act of slaughtering, in the case of an animal; *senda* would then be the distribution of the sacrifice among the gods and as a communion meal for the devotees[67]. In *Hávamál* it is asked if one has the knowledge acquired to perform a sacrifice:

Veistu, hvé rísta skal?
Veistu, hvé ráða skal?
Veistu, hvé fáa skal?
Veistu, hvé freista skal?
Veistu, hvé biðja skal?
Veistu, hvé blóta skal?

66 For more info on the sacrificial rite to the dead, see the Swedish article from Edsman 1996:237 ff.
67 Näsström 2002:31-33.

Veistu, hvé senda skal?
Veistu, hvé sóa skal?[68]

Jewellery, weapons and animals were the most common gifts to the gods. The horse had an exceptional position as a sacrifice as it was a most important belonging for the heathen people, and in the myths we can also find the horse Sleipner being the eight-footed mount of Oden. The practice of sharing horse meat as a communion with the pagan gods was a very rooted practice, even to the extent that the prohibition against such practices had to be overlooked in order for the Icelandic people to convert to Christianity.[69]

CHRISTIAN INFLUENCE

IT was said that when the Cistercian cloister of Gudsberga in the province of Dalarna in Sweden was shut down in 1544, one of the remaining monks came to make a living as a fortune teller[70]. As an effect of the protestant reformation, many monks ended up as doctors in villages across the nation, bringing with them their Catholic tradition together with the knowledge of reciting prayers and employing herbs.

Much occult knowledge from the Middle Ages was preserved and passed on within the walls of the cloisters. It is also from the cloisters, through the practical skills of monks and nuns, that we have inherited considerable cunning-folk knowledge of herbs and minerals. An example of

68 Heimskringla.no, Hávamál, 144.
69 Näsström 2002:31.
70 Edsman 1996:321.

this is the pharmacy called *"Läkebok"* written by the monk Peder Månsson in 1522, which was one of Sweden's earliest learned herb cunning manuals, translated from a Latin original[71]. In the suggestive lore surrounding the origin of notorious manuscripts we can even find references to the idea that some grimoires and Books of the Black Art were printed by Jesuits; such as the German *"Höllenzwänge"* or the Danish *"Den fundne bok, skreven af en Klosterbroder" (en: The discovered book, written by a cloister brother).*

Using Christian deities in invocations, together with magical methods, was seen as an heretical act, which is why the church tried to influence the people in using prayers to a larger extent. But as we can see in many folk magical traditions across the globe, the Christian scholarly tradition was often, as well as in this case, popularized and adapted by the common people to fit their daily life and magical aims. The following blood-staunching example is typical of the Nordic trolldom tradition:

Blood, o' blood,
red blood,
be still, as the water
in the Red Sea, when Moses went through.
In the name of the trinity God:
Father, Son and the Holy Ghost. (3 times)[72]

In many cases we can find an oral tradition where Christian myths or persons are part in a dramatically built up scene, in which the intrigues or actions of the story are emphasized. The following is used against sprains:

71 Klintberg 1965:22.
72 Edsman 1996:248.

Jesus and Sankte Per[73] *rode over a bridge*
The foot of the foal in the root of the deal[74]
Jesus sat down
turned joint with joint
tendon with tendon
bone with bone.
Now all is back to normal
in the three holy names:
father, son, and the holy ghost.[75]

St Peter as the keeper of the keys to Heaven was a common deity to be invoked in the folk magical adoptions of Christian myth, together with: Jesus, Mary, Noah, John the Baptist and Moses. The incantation above is also very similar to the Merseburg Incantation mentioned earlier, which is why we in this case can speak of a pagan heritage dressed up in Christian symbolism.

For obvious reasons Noah, John the Baptist and Moses were often called upon in workings related to blood-staunching as they all three are connected to vivid myths related to the powers of water, as seen in the example above. The allegory of blood and water is universal. Typical readings including John the Baptist and Noah would be:

O' blood be still
as the water stood
in Jordan flood
when John baptised Christ (in the three names).[76]

73 St Peter.
74 Sawn wood.
75 Klintberg 1965:66.
76 Klintberg 1965:64

Bruise stand still
in Jesus Christ will
as the flood of Noah
when John baptised Christ.
In the name of the Father, the Son and the Holy Ghost.[77]

Swedish folklorist Carl-Martin Edsman discusses the fact that these readings cannot be traced to any biblical passages describing the baptising of Christ, as he was surely not baptised in the great deluge. The image of the water being controlled during the healing session or the mythical event would rather be a heritage from apocryphal stories stemming from Byzantine and Eastern liturgy. Edsman continues by telling us that the church had undergone a series of efforts in seeking to interpret the models of the New Testament by seeking to find corresponding themes in the Old Testament, where they had compared the Flood of Deluge with the Water of Baptism (Jordan). The correspondence lies in the idea that people were in both cases redeemed; in the first by escaping the water, and in the second *by* the water. The deluge that once killed, turns into the water of life through the baptism of Christ, and drowning their sins. This liturgy was passed on through the works of Olaus Petri (1493-1552) where he continues to compare the baptism of Christ to a *"beneficial deluge"*[78]. This concept was later assimilated into the invocations of the country folks, and some ended up in notorious Books of the Black Art.

Swedish king Erik IX, who ruled 1155-1160, was petitioned for good harvests and began to be worshipped as a saint shortly after his death. Legend tells that he died a brave death in a battle and that a holy well emerged where

77 Edsman 1996:249
78 Edsman 1996:249-250

his blood had first been spilled. This cult was not immediately approved by the pope Alexander III as he in 1172 sent a letter to the Swedish king, where he denied the canonization of a person who *"was killed as a drunkard, in the manners of heathens".*[79] He was nonetheless continuously worshipped in a cult outside the reach of the pope. But maybe the most famous cult surrounding a saint in Sweden is that of St Olav (995-1030), the Norwegian king who was celebrated in all Swedish episcopates on the St Olav Day the 29th of July, and who often was accompanied by St Erik as an idol standing in the churches. He was the first Scandinavian saint and a patron saint of seamen and farmers. His story is told in the *Heimskringla,* the Nordic chronicle of kings written by Snorri Sturlasson. In one passage we can read about his healing powers and how they came to be regarded as a miracle:

> *"Go," said she, "to King Olaf, he is the best physician here; and beg him to lay his hands on thy lad, and bring him my words if he will not otherwise do it." She did as the queen told her; and when she found the king she said to him that her son is dangerously ill of a boil on his neck, and begged him to lay his hand on the boil. The king told her he is not a physician, and bid her go to where there were physicians.*
>
> *She replied, that the queen had told her to come to him; "and told me to add the request from her, that you would use the remedy you understood, and she said that thou art the best physician here in the town." Then the king took the lad, laid his hands upon his neck, and felt the boil for a long time, until*

79 Hess 2010:1

the boy made a very wry face. Then the king took a piece of bread, laid it in the figure of the cross upon the palm of his hand, and put it into the boy's mouth. He swallowed it down, and from that time all the soreness left his neck, and in a few days he was quite well, to the great joy of his mother and all his relations.

Then first came Olaf into the repute of having as much healing power in his hands as is ascribed to men who have been gifted by nature with healing by the touch; and afterwards when his miracles were universally acknowledged, this also was considered one of his miracles."[80]

Many paintings depict him upon the battlefield, dying a heroic death, and many legends surround the supernatural events shortly after his death. His day is symbolized by an axe on the rune calendar by Sven Digelius.

INFLUENCES

As stated, there are primarily two major sources that could have influenced the compilation of spells, conjurations and cunning remedies written down by Gaslander and later popularized under the name *Salomonic Magical Arts*. The first source deals with the cunning tradition of the country people in the area where he lived, and in whatever other areas he could have visited in his office as a pastor. This source is mainly orally transmitted and passed on to us

80 Laing 1907, Saga of Olaf Haraldson, verse 200.

by the vast gathering of folkloristic data made by Swedish folklorists mainly during the 19th century, such as: Leonhard Leonhard Fredrik Rääf, Gunnar Olof Hylthén-Cavallius, Johan J. Törner, Karl Robert Villehad Wikman and Eva Wigström. We can also find much cunning knowledge gathered and registered in the Swedish folklore archives. Here we find a great local and national tradition of spell works, cunning craft and magic, even though we must be careful when calling them unique as some of them have been influenced by a much later printed grimoire and household book tradition. This said, they are no less a part of the tradition. It is through these diverse sources that we can discern the Swedish or Nordic tradition of folk magic, often referred to as *trolldom.*

The second source of influence is transmitted by writing or print and derives primarily from southern Europe, through the grimoire and household book traditions. Bringéus has proved that many of the spells presented in *Salomonic Magical Arts* can be traced back to the work of Wolfgang Hildebrand, called *Magia Naturalis* [81], which in turn can be traced back to the work of Johann Baptista Porta. This is a more learned or academic form of magic, often appearing in Latin. These are the printed sources of information mixed with the formal and informal education undertaken by Gaslander.

81 Bringéus 1967:22.

HOUSEHOLD BOOKS

Household books were printed editions easily accessible for the common people, written in a language understandable for the average learned person, and related to the leech books produced by the clergy in medieval Anglo-Saxon England. In France during the late 17th and early 18th century, this phenomenon arrived at its peak when magical and occult texts alongside household and gardening guides were published in larger editions, called *the bibliothèque bleue*[82].

The English Physician by Nicholas Culpeper was one of the first medicinal books to be published in the American colonies, aimed for a broader audience. In the book, first printed in the American colonies in 1708,[83] he gives examples of remedies for all sorts of diseases, by the employment of common herbs and plants rather than the exotic ones promoted by scholars and doctors. Culpeper's audience was the common people and the poor, whom he wanted to educate in self-treatment because of the complexity and corruption he saw in the scholarly health care. Culpeper was also the one who came to popularize the correspondence between plants and planetary virtues, a system used in his medicinal-mystic language, which is still applied today in different esoteric and occult schools[84]. Another example was the well-known *Long Lost Friend* by Johann Georg Hohman, which has some similarities with *Salomonic Magical Arts* in methods and themes.

Swedish equivalents to these texts would have been *'Den*

82 Davies 2010:95-98.
83 First published in England in 1652 under the name *"The English Physitian: or an Astrological Discourse on the Vulgar Herbs of this Nation."*
84 Flannery 2007:2 ff.

sluga och förståndiga gubben' (en: 'The cunning and well-advised old man') and *'Den kloka och husaktiga gumman'* (en: 'The wise and tending old lady'). The major content in these books were remedies for common diseases, using easily obtainable ingredients, in the same vein as Culpeper. The *'Bondepraktikan'* was a book more involved with divinations connected to the rural year cycle. The *Bauernpraktik* was first published in Germany in 1508, and had similarities in themes to the ancient Mesopotamian work called *The Farmer's Instructions.* The last part of the Black Book, including the chart, is obviously copied from this source. Another Swedish book dealing with divination was *'Kortspråket eller Kortens betydelse'* (en: 'The language of cards or The meaning of the cards') where a method for divination using a deck of playing cards was described, together with an explanation of the meaning of all the cards in the whole deck, in a rather poetic tone. *'Den ofelbara drömboken'* (en: 'The infallible dream book') explained some 600 words and their meaning if they would occur in a dream, very much like the contemporary New Age dream lexicons.

OPPOSITE, ABOVE: *"Den ofelbara drömboken", 1904. As seen in the end of page 13, visions of a skull in a dream would be an omen for finding a secret.*
BELOW: *"Kortspråket eller Kortens betydelse", 1888. "Seven of diamonds: Your sad face does not match your amorous heart."*

Dansa i en vacker sal, håg till lustbarheter; berömmas för sin dans, gerna höra smicker; dansa och dervid falla, förödmjukelse för högmodet; dansa med ett skönt fruntimmer, afund.

Diarrhé, tycka sig plågas deraf, sjukdom, förluster och motgång.

Djur, se dylika af många slag, träda i handel och gemenskap med främmande personer; se djur tämjas, tåligt öfvervinna svårigheter; höra dem tala, ett godt tecken — man bör gifva akt på deras tal, ty hvad de säga går i fullbordan. Se djur gråta, vara trofast i vänskap.

Domare, se någon, fruktan. Vara det, betyder vinna framgång i sin sak hos öfverheten.

Dosa, hafva en af silfver, god betydelse; se en välmålad, mycket nöje; se en med ett skönt porträtt, snar och angenäm bekantskap; förlora en, osämja med sig sjelf.

Dricka ur ett snyggt kärl, betyder lugn och frihet; kostliga drycker, för den rike, lycka, för andra, sjukdom. Dricka ur glaskärl, erfara hemligheter. Dricka något litet godt vin ur små glas och ej bli drucken, bergning och lycka i företag. Dricka omåttligt, skam; måttligt och dermed alläcka törsten, är ett godt tecken.

Drottning, se en, erhålla goda vänner.

Dryck, hafva en god, älska sin helse; tillreda en, snart sjukdomsfall inom slägten.

Dryckeskärl, sönderbryta eller släppa ett sådant, betyder en anförvandts död.

Dufvor, se dem, umgås med godsinta menniskor; fånga dem, erhålla förtretligheter; ge dem mat, välgörenhet; hafva vackra, försumma sina göromål.

Dukater, se dem, munterhet; finna dem, blifva lycklig; se dem småttas, förlora någons ynnest; hafva dylika och betala dermed, ökad aktning; erhålla dem, fördragsamhet och glädje.

Död, vara det och åter blifva lefvande, ära och goda. Se sig sjelf död, långvarig lifstid. Se andra döda återfå lif, oreda och förvirring. Se en död ännu en gång dö, betyder en nära väns frånfälle. Äta med döda, ära. Erhålla hjelp af döda vid någon förrättning, en anförvandts bortgång ur tiden. Se ben efter döda, vrede. Trösta en döende, komma i godt rykte.

Dödskalle, se en, upptäcka en hemlighet.

får du veta en nyhet, som skall förändra hela ditt lynne, från sorgset till gladt.

Förskräcka ej, om ock stormen hviner
Och lifveta himmel molnhöljd står.
Snart skingras töcknen, solen skiner
Och upp ur sällhetens ruiner,
Mildt vattnad utaf sorgens tår,
En herrlig hoppets blomma går.

Sjua.

Din dystra min passar illa tillhopa med ditt kärleksfulla hjerta. — Här i sällskapet finns en som så gerna ville se dig rätt glad och lycklig. — Inom några dagar sker något som du innerligen önskar. Länge har du tviflat på denna önskans uppfyllande, men nu kan du hoppas.

Om hoppets klara stjerna skulle slockna
Och alla tvifletz dimmor kring dig tjockna,
Så tro dock — *tro!* — En Gud i himlen bor.
Han ej förgäter den på Honom tror.

Klöfver.

Åss.

Skämta icke med kärleken, ty innan du vet ordet af, är du sjelf fängslad i dess bojor. — Endera dagen får du ett kärt och innerligt välkommet besök. — Ryktet

säger att du under sednare tiden varit vid ett melankoliskt och högst besynnerligt lynne. Ryktet säger vidare att detta lynne ej blir godt förrän du träder i brudstol.

Gör snart ett val,
Ty Amor stod
Ditt hjerta för än du det visste.
Du sorgen går,
Men snart du får
Den glädje åter som du miste.

Kung.

Du blir snart och lyckligt gift. Du får vackra och beskedliga barn. — Snart och helt oförmodadt gör du bekantskap med en person som sedan blir din förtrognaste vän. — Genom en slägtinges ädelmod erhåller du ett rikt arf, som skall bereda dig en lugn och sorgfri lefnad. — Hoppas, hoppas bara, så skall allt gå lyckligt och väl.

Snart vid en älskad hand
Du knyter Hymens band.
Och lycklig blir den lott,
Som du af ödet fått.

Dam.

Fåfängt söker du dölja att du plågas af hemlig kärlek och tärande svartsjuka, ty du är genomskådad. — Akta dig att

Den sluga och förståndiga gubben which was first published in 1755 has many remedies resembling those of the *Salomonic Magical Arts,* which is why we can assume that Gaslander either copied them directly from similar books or, as Bringéus suggests, that they were in fact using an older common source. Investigations[85] have shown that some of the content in both *'Den sluga och förståndiga gubben'* and *Salomonic Magical Arts* was copied directly from *Magia Naturalis*[86] by Wolfgang Hildebrand. The text was first published in Darmstadt, Germany in 1610 and was translated into Swedish in 1650 and 1654. Will-Erich Peuckert shows in his *Die egyptischen Gebeimnisse* that Hildebrand's text goes back even further, and it is shown that his work is based on that of Johann Baptista Porta (1535-1615), who was an Italian scholar from Naples. His work *Magiæ Naturalis* was first published in 1558 and was aimed for the intellectuals in which he gave practical and theoretical lessons from both a scientific and magical point of view. He was harassed by the Italian Inquisition due to the parts dealing with *natural magic,* and some even considered it a work of diabolic magic[87]. An account from southern Sweden even tells us that:

They who would want to do evil should obtain a book of the Black Arts of which one is named Magia naturalia, and it is sold in secret book shops.[88]

Another case where the Book of the Black Art is actually mentioned by name is in the following, referring to a German book first published in Sweden in 1850:

85 Bringéus 1967:22–24.
86 *Magia Naturalis Libri Quatuor.*
87 Davies 2010:57.
88 ULMA ms. 558:2:10 (Edsman 1996:322).

> *Speaking of Books of the Black Arts I would like to take the opportunity and tell you that I have had the favour of being shown the book written by Henrik von Gerstenbergh: Den afslöjande Naturen dess Sympati och Magnetism, at the Jan Ers ranch in the village of Hoberget.*[89]

Bringéus states that Peuckert even traces some recipes back to Mizaldus, the French astrologer and physicist, who was born in 1510 and died in Paris 1578[90]. We can even find direct references to both Mizaldus and Albertus Magnus in the Black Book (§253, §256). This definitely links parts of the content in *Salomonic Magical Arts* to Germany, Italy and France and we can clearly state that some of the content in *Salomonic Magical Arts* is based on medieval occult and medicinal sources.

THE EUROPEAN GRIMOIRE TRADITION

> *Tdnawgoy–Write upon an old wooden plate the word: bggisgbpb, after which nine small nails are bashed on each and every one of the nine letters, one at a time. Hit the nail on the first letter so that it runs through the plate on the third strike. Continue with the other eight letters if the pain isn't gone by then, and you will surely get help.*[91]

89 ULMA ms. 11483:19 (Edsman 1996:324).
90 Bringéus 1967:23.
91 Geijer 1924:7.

The spell above[92] is taken from a manuscript called *Troll-Marskens svartkonstbok* (en: 'The Black Book of Troll-Marksen') written by a Gotthard Wilhelm Marks Würtemberg born in 1721, who later became general field marshal and baron. The two words *'Tdnawgoy'* and *'bggisg-bpb'* are written in cipher; the first being *toothache* and the second being *Beelsebub.* Throughout this book we find the same cipher used when concealing the real names of diseases and main ingredients of the remedies or spells. The case of employing cipher to hide words in Books of the Black Arts in Sweden was not a completely common practice, but gives us an indication that some methods or names were especially best not to be written and should be kept secret. We find many examples of consorting with the infernal hierarchy in the written tradition in general, and it is not far-fetched to say that they are inspired by, or copied from, notable works ascribed to Faust, Salomon and Cyprianus. As another example shows, we can in the Nordic tradition also find descriptions on how to become invisible:

> *Mould a candle from human fat and you will become invisible upon using it.*[93]

This is obviously an influence from the notorious grimoire known as *Petit Albert*, where one is taught how to create the Hand of Glory. There are many similar examples where first hand sources tell us of workings with the infernal hierarchy. Another example is the conjuration of *"Baal x Peor x Lucifer x Zeor"* which is found in a spell with biblical influences, used to catch a thief. The first two names *"Baal x Peor"*, re-

92 A similar method using the powers of the infernal hierarchy is found in *The Red Book* #26.

93 Wikman 1957:309.

fer to the event known as the *Heresy of Peor* as described in *Numbers* 25:18, 31:16 and *Deuteronomy* 4:3 among other passages. *Baal Peor* was the Moabite god being worshiped by the Israelites on the Moab plain below mount Peor. The word *Zeor* could be a corrupted form of the demon *Seere* (or Seir, Sear) appearing in *The Lesser Key of Solomon.* This connection is found to be pretty relevant as: *"He maketh a True relation of all sorts of Theft and of Treasures hidd and of all other things."*[94] The same passage involves the blessing of the work by Jesus Christ and *"Sadrach, Mesac and Abednego"* who are, in the Hebrew book of Daniel[95] considered to be three people with an extraordinarily strong devotion to God. This example shows us a mix of Christian, Jewish and infernal powers.

In a Book of the Black Arts called *Rademin* written by a Bengt Ahlström, investigated by Swedish folklorist Sven B. Ek, we can find a passage on how to conjure, bind and bid farewell to the spirit "Marbuell"[96]. There is not much information telling us that "Marbuell" have had any major impact on the folk magical customs in general. We do find another account of a person who was said to have had entered a pact with him. Ek traces the workings with Marbuel to the passage *"Particular-Citation des Gross-Fürsten Marbuelis"* from a Faustian grimoire of the 17th century.[97]

Ek further discusses the similarities with other manuscripts and concludes that it was influenced by at least one Danish medieval manuscript, along with other occult works from Europe, such as *Occulta Philosophia* by Hein-

94 Peterson 2001:38.
95 Chapter 1-3.
96 Ek 1964:27, 35.
97 *"Dr. Johann Faustens Miracul-Kunst und Wunder-Buch oder die schwarze Rabe auch der Dreifache Höllen Zwang genannt"*. Reprinted in *Das Kloster* 11, in Stuttgart 1846.

rich Cornelius Agrippa von Nettesheim[98]. This is a typical example of how occult and magic manuscripts and books arrived in Sweden through Denmark, and influenced the magical practice of cunning men and women. The author Bengt Ahlström was from the southern parts of Sweden and we find tendencies that the grimoire tradition is less influential in the northern parts of Sweden at the expense of those traditions rooted in the customs of the Sami people and Finns.

We also find conjurations using the infernal hierarchy in *Salomonic Magical Arts.* Number 56 of the *Red Book* and §90 of the *Black Book* use the conjurations of *Lucifer, Belzebub and Pluto.* This suggests influences from the Faustian grimoire tradition from such works as *Threefold Coercion of Hell* and/or *Magia Naturalis et Innaturalis.* It was most common to use the spirits from the infernal hierarchy when conducting magical workings aimed at punishing other people, or catching thieves. The idea that 'evil banishes evil' was a common concept in the tradition of the wise folk. When the infernal spirits are found in workings aimed for healing it is often in combination with Jesus, Mary or the Holy Trinity. In those cases, the infernal spirits are seen as either the direct or symbolic source of the disease, which had to be bound and controlled by the use of Christian powers, such as in §20 of the *Black Book.* We do also find examples (§48) where healing wounds were done in the name of the Devil.

As shown, we can find some references to the infernal hierarchy in the Swedish Books of Black Arts, and also in *Salomonic Magical Arts.* Most common are the great spirits Lucifer and Beelzebub while the occurrence of spirits in a lower rank is not as frequently found.

98 Ek 1964:34.

Magical Themes in Salomonic Magical Arts

Finally we turn to examples of themes and methods employed within the Salomonic Magical Arts manuscript, which will be briefly commented upon.

WISDOM MAGIC

Most of the spells in *Salomonic Magical Arts* were employed to conquer everyday problems, to which ordinary solutions could not be found. We can, on the other hand, find a type of spell aimed at gaining wisdom, immense power or esoteric knowledge, where the outcome of the working not always was clearly defined. These workings would often incorporate finding a swallow stone (69, §336), snake or frog stone (81a, §333, §334), ant stone (§335) or knowing the future (16, §195). We can also find cases of spirit communication, some times in of a more ceremonial nature (50, 70, 74, §19).

The *lindworm* (49) is connected in legend with the English *wyvern* and is in *Salomonic Magical Arts* related to the *'white snake'* which is said to give wisdom to whoever consumes it. This deity is related to the legend of Sigurd Fafnersbane, eating the blood and the heart of the dragon Fafner after killing him, from which he receives knowledge and understands the language of birds; the same theme is found the German equivalent *Nibelungelied.*

The mythos of reptiles as wisdom-bringing deities is of course partly related to the episodes in The Garden of Eden, and is fairly common in Swedish folklore. It was common to

command the snake to an appointment upon which a knife or a piece of steel was struck into the ground. When the snake approached and coiled around the knife it could be snatched. But if you would forget such an appointment, the snake could become very angry. Risking your life against the snake was a regular practice, meaning it was serious and fatal business.

> *In a place where they had a lot of snakes, and a man arrived who knew how to kill them. He asked if they had seen a white snake, and they answered "no". He made a big fire and climbed up in a tree. He and the snakes should risk life against life. The fire started to burn properly and all kinds of snakes came into the fire. Then two black snakes came, followed by the white one. Then the man started to shout, and the white snake—it was the dragon—arose and blew at the man, so that he fell down and died. He had squirted ether on him.*[99]

CHARACTERS & SEALS

THe University of Wittenberg in Sachsen-Anhalt, Germany was the alleged school of witchcraft in which many of the cunning men and women were said to have learned the secret arts from the Devil himself, and having either seen or received the Book of the Black Arts. The Icelandic equivalent of the Devil's school in Wittenberg is sometimes referred to simply as The Black School and was

99 SOFI/DAG IFGH 3563.

told to be located in an underground house. It was completely dark inside, but the books were written with fiery red letters glowing in the dark. The students were fully educated after three or seven years and upon graduation, the Devil would snatch the last student leaving his school. This myth has given birth to many different variations in which one of the students tricks the Devil, and in the end brings freedom for all his fellow pupils.[100] According to a legend from northern Sweden, a priest with magical abilities was thought to have received his knowledge in the school in Wittenberg. He had been lowered down to Beelzebub upon giant scales, and he was not released from his duties until another priest was lowered down on the other side, causing balance in weight, and taking his place in the school.[101] In Sweden such a school was also said to be located in Lund, which also was and still is, the city of a prominent University. Knowledge was in many cases connected to the black arts.

One reason why the University of Wittenberg was regarded an important place for studying magic had a lot to do with the fact that both Martin Luther and Philipp Melanchthon used to study there. For Luther himself Satan was a highly present force in daily life, and he spread many stories about the nature of evil. Common images were the heretical spirits in animal form and the Devil's relationship with fæces. We find the same heretical images of the hindparts in the witch trials where the prosecuted witches were said to have been visiting Blåkulla, where they copulated with the Devil and kissed his anus. This image was reinforced by Luther who was said to have confronted the Evil One in many battles. In one such battle he used the

100 Ottman 2010:20.
101 Tillhagen 1958:51.

phrase 'lick my ass' to banish the Devil[102] and was probably regarded as a mighty wizard, being a source of inspiration for later priests with an inclination to magical practice.

In some passages of Salomonic Magical Arts we can find references to letters of Wittenberg (5, 16, 68, 78, §123, §140, §355); characters of power that were employed to empower the spell. Some of the sigils and symbols found in *Salomonic Magical Arts* were presented on the last pages of the hand writing. Most obvious are the names of the planets that resemble different days of the week, or the Hebrew alphabet; but we also find sigils and letters with a more occult meaning, in many cases presumably inspired by the European grimoire tradition.

KALAMARIS

A Widely applied written formula in the Scandinavian tradition, connected to the Books of Black Art, is the *Kalamaris*-formula. Sven B. Ek suggests that the word probably has its roots in the word *calmaris*, which can be traced back to the Middle Ages, and being related to the English word *calm*. The formula is most often found spelled with nine letters, as odd numbers and especially the number nine were of great magical significance. Variations in spelling can also be found, such as: *Calameber, Kalamaran, Kalamyris* or *Kalmerij*. *Calamaris* and *Calemeris* were common in Germany, and the latter was also being used in Denmark to some extent.[103]

The formula was generally applied for soothing or calm-

102 Muchembled 2002:168-169.
103 Ek 1964:18-19.

ing ailments, especially toothache. In *Salomonic Magical Arts* we find the word *Kalamiber* being used for curing fever (§22). In this case it is not applied over a period for nine days but to be consumed together with beer. In the amendment (A2) the word *Kaladaria* is also used against fever, to be written on bread together with instructions on what days the pieces should be consumed, expressed in astrological signs.

A similar formula is found in *The Testament of Solomon*, concerned with banishing the demon Agchoniôn:

> *I am called Agchoniôn. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, ycurgos, kurgos, yrgos, gos, os.* [104]

The same arrangement of letters can also be found in many variations, such as the influential Abracadabra formula, from the *3rd Book of Occult Philosophy*. A variation of the Abracadabra formula can be found in the Black Book (§9).

THE GRAVEYARD

Graveyard workings or spells connected to the dead is a common subject in Swedish trolldom traditions. There are many different ways to employ corpses, skulls, corpse teeth, graveyard dirt or objects that used to belong to a deceased person. It was believed that one would gain

104 Conybeare 1898:38.

clairvoyant powers if crawling under a coffin or using a towel which used to cover up a corpse.[105] The dead, together with other supernatural beings, were sacrificed to in order to soothe them or make them stay away from the affairs of the living. The veneration and potency of the powers of the dead are found on the Stentoften runestone, on which the message is similar to that of for example the Björketorp runestone: a curse to be put on whoever dares to destroy the grave site.

The practices surrounding working with the dead are often referred to internationally as necromancy, when speaking about all sorts of magic connected to death, spirits of the deceased or the graveyard. Though, the suffix -mancy from the Greek word *manteia,* meaning 'prediction' or 'divination', leave us with the definition; divination by the use of death. Using the dead only for divination was far from the truth. A more general applicable word for magical workings like this would then be 'necro magic' or 'necro cunning'. The graveyard was an auspicious place in which people went for gathering ingredients or for performing magical workings,[106] and the use of such ingredients was common in the trolldom tradition. In Iceland one would obtain a pair of *náhrækur* (en: 'corpse-trousers' or 'necro pants') for gaining riches. You had to skin a corpse from the waist and down which would then be worn by the practitioner.[107]

But the graveyard dirt was also in some cases seen as harmful and poisonous, and nothing was to be plucked which grew in the cemetery. The dead did not like it, and it was a practice that could lead to one's death. Belongings or

105 Schön 2002:27.
106 See index under Coffin, Corpse, Dirt (graveyard) & Nail (coffin).
107 Ottoman 2010:17.

materials connected to the dead such as: clothes, dirt from around the grave, coffin scrapings or nails were commonly mentioned as a remedy for ailments or for works of malicious intent. Sometimes such material worked as repellents against evil influences, and sometimes it was used to induce strength. Human bones were of course a very potent ingredient, which could be borrowed from the graveyard if it was returned after use, as seen in §24, §72 & §105a.

If you want to return what was stolen then you should visit the graveyard and borrow a bone for a pre-determined set of days. Then you shall wash the bone in running water, but you must not speak a word to anyone while carrying the bone. Then you put it where the stolen goods used to be and hide close by. It will not take long until the thief arrives. He will get a terrible remorse and be struck by pain until he places the stolen good from where he took it. But you must not forget to return the bone upon the day, otherwise the dead will come and get it, and it will not be a pleasant meeting.[108]

A similar rite can be found in *Salomonic Magical Arts* (90, §24, §25). The same qualities have been ascribed to animal remnants and in particular the notorious toad bone (55, §179).

108 SOFI/DAG VFF 464B.

"Where the wizards find their bones. From the bone chamber at Vörå graveyard."

FÆCES

Both human and animal fæces were commonly employed ingredients in salves and rubbings used for wrapping up wounds and bruises. This was not merely connected to superstition or magical symbolism but also had a medicinal reliability. Faecal treatments were addressed in the 18th century pharmacopoeias, and there were even books that specialized on the subject, as the one written and compiled by Dr. Kristian Frantz Paullini called "Dreck-Apotheke". It contained over 400 pages and was printed in seven editions between 1696 and 1748. Fæces were sold in drug stores and was said to be especially good for inhibiting inflammation, relieving pain and against the bubonic plague. This was a practice also supported by Luther, and strangely as it seems the hindparts produced a remedy sanctioned by God. Luther said: *„Mich wundert dass Gott so hohe Artzney in den Dreck gesteck habe".*[109]

Swedish books contained similar treatments in which highly respected doctors and professors used fæces both in bandages and for ingestion. One such book, the *Pharmacopoeja holmiensis Galeno-Chymica* was first published in 1686 and was considered the most influential book on the subject for almost a hundred years. At this time the Royal Health Commission even ordinated a drink boiled from cow faeces for maintaining sweating. If using horse fæces, the best quality was said to be obtained from a black stallion[110]. Early 18th century pharmacopoeias often contained complex recipes with exclusive ingredients, similar to those found in the *Salomonic Magical Arts.* At approximately the same time, Swedish botanist Carl von Linné (1707-1778)

109 *'I am amazed that God has put so much remedy in the fæces.'* Berggren 2007:19.
110 Berggren 2007:20.

started questioning the complex recipes and advocated a more clinical study of the ingredients themselves, rather than the remedy as a whole.

It is easy to assume that publications like this were in the book shelves of scholars like Gaslander, who wrote and compiled *Salomonic Magical Arts*. The ingredient in the example above with the black stallion can be considered magical; its fæces bore the powers of the strong, healthy horse in it. According to a folk magical rule, an object or a bodily remnant that once belonged to a person or animal was seen as a sympathetic representation of the powers of the former owner, a link to his or her soul.

In *Salomonic Magical Arts* we can for example find the use of fæces both as a remedy for wounds and against fever (63), but also for catching pranksters (§21), improving your rifle (BB §112), hexing a rifle (A3), and against swarming bees (100). We can even find an example where the power of a horse is transferred to another, by letting it ingest the other one's faeces together with garlic and castoreum (§98). Thus we find a conception of the faeces carrying the powers of its original owner, or as a sympathetic materia symbolizing the qualities one wants to have bestowed upon oneself. The repulsive powers of the faeces correlate with the folk magical theme *'evil repels evil'*. In many traditions bad smell was used to expel evil forces, and the infliction of a new wound was used to heal old ones. The most common example of this in *Salomonic Magical Arts* is the use of evil forces or methods of magic for capturing thieves. In those cases 'evil' is used for capturing another evil. Still in use today is the Swedish saying: *skit skall skit ha* (en: 'shit will have shit').

BLOOD

Blood has been widely applied in the folk magical tradition as a sympathetic means of power, or as a symbol for the life-force itself. Most frequently the pact with the Devil had to be sealed with one's own blood, pointing to the seriousness in one's intent. Wise people were often seen at the execution site gathering blood from the newly-dead, and those who suffered from epilepsy drank it warm directly on the spot, as it was said to cure them[111]. The blood from a brave soldier was seen as very potent, as was that of thieves. Menstrual blood has been used as an ointment for rashes but also for protection against the Mare. In *Salomonic Magical Arts* as in the rest of the trolldom tradition, we also find the use of blood from a variety of animals. Cocks are most common in *Salomonic Magical Arts*. Many examples of using animal parts can also be found, most often in which the animal had to be killed, in order to obtain them. The animal can be seen both as a sacrifice for the spell together with the use of its heart, liver or whatever sympathetic organ was employed. Very rarely do we find animal sacrifices in themselves employed in spell casting.

The practitioner's own blood was used in a variation of spells from protection against the law (59), to getting a steady flow of money (60) to writing pacts with spirits (74). Magical Wittenberg characters would often have to be written in animal blood, preferably a cock. Today we find a similar practice of modern magicians sealing pacts by with letters written in Dove's Blood or Dragon's Blood. These are, in many cases, only traditional occult names describing an ink mixture containing no blood at all, while

111 Tillhagen 1958:128.

the blood referred to in the European grimoire tradition and in the Nordic trolldom tradition was most often real.

Blood staunching was a common practice in the Nordic cunning-folk tradition together with blood-letting and cupping. Blood staunching was in the tradition very often employed together with a magical verse, containing Christian or pagan themes, similar to the Merseburg Incantations. But we can also find shorter verses emphasizing rhymes and alliteration:

Oden Doden väster i skogen kom o stann bloden.[112]

On some occasions, as seen in §48, it was also performed with the aid of the Devil. Blood staunching is still today widely practiced in the northern parts of Sweden.

Blood-letting was applied when the disease was said to travel in the blood. In order to be cured, one had to release the sick blood and have the body replace it with new. *Cupping* was a similar method in which a cup with a pipe on it was placed on the body and being sucked upon. This would create a vacuum in the cup, which eventually struck a hole in the skin and making the blood flow. This method would allow the practitioner to make blood flow on isolated areas of the body.

112 *'Oden, Doden, west in the woods, come and stop the blood.'* Landtman. 1919:9.

The Red Book

1. TO KEEP A BIRD IN ITS PLACE

Find the tree where the bird sings, or the place where it dwells in the evenings. While the bird has flown to his nightly dwelling you shall take dirt from 3 graves where stillborn babies were buried, and some from the oven. While walking around the place to which one wants to bind the bird you shall draw a square-shaped circle and sprinkle some of the dirt while saying:

> *I (you and your father's name*[113]*) invite you to this place before 8 o'clock, with word and dirt with my 10 fingers and the 12 angels of God.*

Then the Lord's Prayer is recited in each of the four corners, backwards four times. By all means, do not look back while

113 First name and surname, or, I N.N. son of N.N. As customary Swedish surnames such as *Johansson* were originally connected to the first name of the father, i.e. *Johans son* (en: son of Johan).

leaving the place. This must be done *in Nom. D. P. F. S. s. Am.*[114] *3 times.*

2. TO CONQUER THEM WHO CLAIM TO BE UNAFFECTED BY SWORD OR BEATING

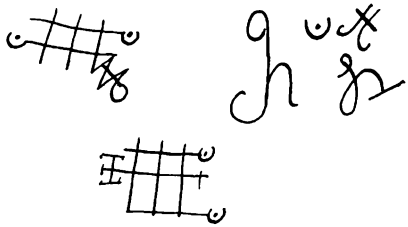
If you want to overcome such a man, you shall obtain for yourself a ring, used for marrying three couples, which you will put on your right hand's middle finger, a key which was inherited 3 times, and some Lovage. If you want to cut a tough person with a rapier or a sabre you shall find a man who died by sword or by gunfire bullet. Take some of the enamel from (around) the body and the clothes and put it in the sabre hilt. Also take 3 or 9 hairs from his head and tie it around your sabre hilt. Then you will be able to command your sabre to inflict as deep wounds as you wish. You can dig a hole between 2 walls which stands pretty tight together and dragging your sword underneath it. But do not touch the turf by all means, it must be still.

3. TO GET YOUR RIFLE TO FIRE FAR, & SO THAT NO ONE WILL BE ABLE TO DESTROY IT

Take the dirt thrown by a priest with his shovel on a wife

114 Referring to the Latin Trinitarian formula *In nomine Patris et Filii et Spiritus Sancti*, (en: In the name of the Father, the Son, and the Holy Spirit Amen).

who has given birth to twins of the same gender. Add the ashes from juniper bread, the heart of a bat, 3 snake teeth, prepared mercury and 3 barley grains which came out from the mill whole and undamaged. Drill a hole under the top of the screw attached at the rear end of the muzzle. The mixture is placed inside the stock sewn into a piece of cloth from the cap of a decapitated person. Also take a piece from the right glove of the person, around the gun flint, and some from the core of an Ash tree, *in Nom. D. P. F. S. s. Am. 3 times.*



4. IF YOU WANT TO HAVE STRONG HAIR GROWTH

Take the brain from a black cat and mix it with wine vinegar. Mix well and apply on the hair and the head, once every month for a whole year, and you will get a long flowing hair that will astonish you.

5. FOR GOOD MEMORY

Take the bile from a frog, dry it in the sun together with these Wittenberg letters, written in cock's blood.

Tie it under your left arm and you will have a good memory

for as long as you let it stay under your arm for half a year.

6. TO GET A BEAUTIFUL FACE

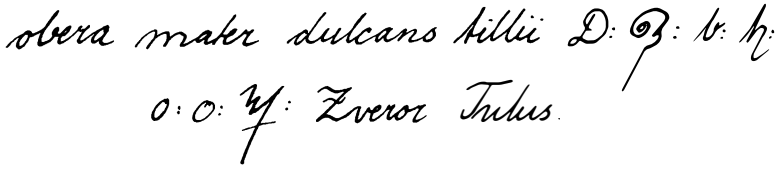
Take leaves from the Water Lily[115] and boil it in horse urine and sweet milk. Wash yourself with it and you will find your skin white and beautiful.

7. AGAINST SEVERE GOUT[116]

Take a pot with three jugs of clean spring water. Take the liver from a cow (ox) when it is being slaughtered (a cow for a man, and ox for a woman) and put the warm liver in the stove. When the water starts boiling you shall prickle the liver continuously with a fork. Drink 2 or 3 teacups of this infusion every morning while also eating a piece of the liver. If you want to heat the infusion before drinking then a piece of the liver should be put inside it and consumed after drinking the infusion. For severe pain, repeat twice. ex. Keij.[117]

8. GETTING A WOMAN

Write your own and hers name on an apple, cheese or a piece of Nutmeg together with these words:



Give her this to eat and she will love you beyond all reason.

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115 The printed edition says *nixie blood* (sw: neckablod). The handwriting says *water lily leaves* (sw: neckblad).

116 This remedy is included in the hand writing but not in the printed edition.

117 Surname of the person who contributed with the recipe.

9. OBTAINING A GOOD VOICE

Take mercury, Saffron and the tail end[118] from a cuckoo. Grind it together and anoint your chest with it every month, for a whole year.

10. GETTING WHITE HANDS[119]

Simmer Lovage in old beer and wash your hands with it, and you shall see that they will turn white.

11. AGAINST STITCH OR PRICKING SENSATIONS

Boil piss-ants[120] in vinegar and tie it by the sick side.

12. AGAINST COUGHING

Simmer Hemp seeds and Garlic in milk and drink it hot—it helps.

13. TO BECOME AROUSED

Soak bark from the Linden tree for 3 days in juice made of juniper berries[121]. Wash your penis with it and drink a cup of sheep's milk[122].

14. STAUNCHING NOSEBLEED

Soak borax[123] in water, and create a plug from linden tree scrapings, soak it in the same water and stick it up your nose and read Pater Noster 3 times backwards. Then make your-

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118 The printed edition says *mouth* or *beak* (sw: gapen). The handwriting says *tail end* or *back side* (sw: gumpen).

119 The printed edition says *hands* (sw: händer) in the headline, while the handwriting says *teeth* (sw: tänder). Though, the hand writing says *hands* in the rest of the recipe.

120 Sw: *ettermyror*, directly translated as *ether ants*.

121 Could refer to a drink similar to gin. Though, when mentioned in older sources such a distillate is often called *enbärsvatten* (en: juniper water).

122 The printed edition says *milk with poppy seeds*, and the handwriting says *sheep's milk*.

123 Sodium borate.

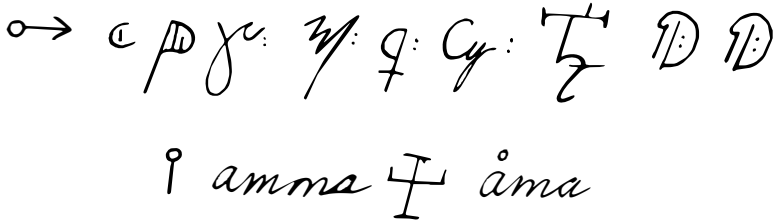
self 3 twigs from a juniper tree, shed some blood on them, put them on a hard rock and hold it above the fire until they have dried. Then hammer them into the ridge purlin, and the blood will stop. Hagon.

15. BANISHING CONSUMPTION

Boil Mugwort milk[124], Tormentil and sweet raspberries in water for three hours. Then add some white[125] honey and drink it as hot as possible - it helps:

16. GAINING WISDOM

Write these Wittenberg letters with cock's blood:



Then put them under your left side when going for sleep and you will be able to foresee the future for the coming month.

17. TO BE VISITED BY A MAIDEN AT NIGHT

Obtain a snake tooth and an unused sewing needle. Put the

124 The printed edition says *mugwort & milk*. The handwriting says *mugwort-milk* (sw: gråbomjölk) which could mean either *mugwort sap* or *a decoction made from mugwort and milk*.

125 The printed edition says *white honey* (sw: wit honung). The handwriting says *wild honey* (sw: *vildhoning*).

tooth in the eye of the needle and store it inside a cat skull or in the claw of a lobster in a warm place, until you need it[126]. When you want her to come to you, take the needle with the tooth and stick it through her clothes while saying: *Ram. grin fil.*

Then she will come to you on whatever hour you want.

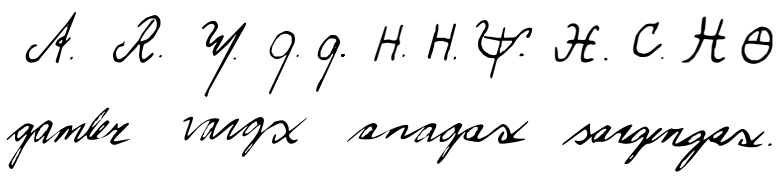
18a. TO READ AWAY TOOTHACHE

Say:

> *I deaden the pain in your tooth N. N. I bind you by the ocean's beach as Our Lord C. did bind all impure spirits by the shores of Hell: in nom. D. P. f. & S. S am. 3 times.*

18b. A CURE FOR TOOTHACHE

Write these words on a piece of bread and give it to the sick person for eating:



The person must eat these words written on bread, and the dog these quadrangular pieces of bread.

126 The printed edition says *keep it in a cat's skull; or lobster blood and a maraskalle* of which the meaning of the last word is uncertain. The *mara* is a sort of incubus, but *maraskalle* is more likely related to the word *märr* (en: mare).

19. TO SHOOT SUCCESSFULLY

Cut open a porcupine or a hedgehog and remove the fat from it and smear your rifle with it, inside the muzzle and outside, and you will have a good firing success.

20. KEEPING A FLOCK OF BIRDS, SO THAT NO ONE ELSE MAY SHOOT IT

While in the middle of the flock, take your knife and cut a turf from beneath your left foot. Turn the turf upside down and say:

> *"No one will ever catch life in this flock, not until grass has grown on this turf."*

Then put your right foot on the same turf and read Pater Noster 3 times. Then no one will catch life in that flock beside you.

21. KEEPING A FISH SPAWNING BY THE SHORE

Obtain three stones from the arch of the church. Put some mercury in three quills, tie them together with the stones with some juniper bast, and drop the stones outside of the fish spawn. When dropping the first stone, say: *Sexeren!* When dropping the second, say: *Hagelton!* When dropping the third, say: *Gnugult!*

22. CATCHING A FISH WITH A HOOK

Put angleworms inside dirt taken from beneath the floor of the pigsty. Let them be for the night and then pour some cream from foal milk[127] over them, which the fish will gladly take it.

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127 The printed edition says *sweet milk* (sw: söt mjölk). The handwriting says *foal milk* (sw: fölmjölk).

23. CATCHING A FISH WITH A NET

Take a piece of the altar cloth from the altar; tie it unto the net together with a fish. Then go to the lake on a Thursday evening and while throwing the net, say:

> *116 and 119 Ramgrubi Gardi, in good faith I throw my net, as the chosen, poor apostles of God did.*

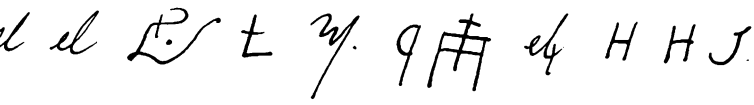
Then read Pater Noster in good faith 3 times.

24. CATCHING FISH WITH YOUR HANDS

Take the fat from a heron and melt it in a pan. Turn some human milk into cream and mix it with the heron fat. Wet your hands in the human milk and let them dry in the sun and then lubricate them with the mixture. Put your hands in the water and the fish will come.

25. FOR THEFT

If someone stole something from you, take a splinter from the place where the object used to be, or from that room, and write these characters with snake blood:



Go to the woods and place the splinter under the roots of a pine tree, *in Nom. D. P. F et S. S. am.* 3 times, on a Thursday morning before sunrise. The thief will not get any rest, neither night nor day, neither walking, standing, sleeping or awake until he has returned what he has stolen.

26. BASH OUT THE EYE OF A THIEF

Before sunrise, produce a copper nail, carve an eye on the

wall with it and then nail it inside of the eye image. Hit three strikes and say:

> *I conjure you up from Hell and the purgatory; Bjälsebub. I conjure you Lusiferd, together with all your company alongside friends and kinsfolk, in Nom. D. P. F. S. S. am.*

Smash the nail again and read these words:

> *Saluck osta bore helken talis Bjälseb., colonel of all devils, by the name of the supreme God and by his most holy righteousness, by Virgin Mary and all the saints, the foot of the sun and by the coming events of the Judgement Day.*

Then kneel with these words: *Eli Eli Eli*[128].

Smash the nail and read the same words again: *Saluck osta bore helken talis Bjälseb. etc. etc.*

This shall be done on a Sunday morning, before sunrise.

27. TO MAKE ONESELF INVISIBLE

Cut open a Water Vole, take its heart out and cut these characters onto it.

Place it for 3 ☉ mornings upon the altar and then tie it under your left arm, and no one will see you.

128 Eli means *God*, or *deity*.

28. HEXING A RIFLE

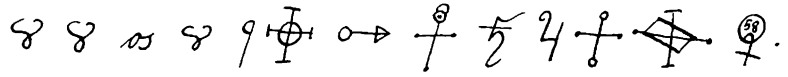
Put Lovage and cow dung into the muzzle of the rifle and it will never fire correctly and never take any life.

29. TO MAKE A WOMAN TELL YOU WHAT SHE HAS BEEN DOING

Take the head of a slow-worm and attach bird feathers onto it[129]. Burn everything to ashes and sprinkle it on her head, and she will speak the truth about what she has been doing.

30. TO KNOW IN WHAT ROOM BELONGINGS ARE FOUND

Get yourself a Juniper twig or a Rowan twig on a Sunday or Thursday morning, before sunrise, in the time when night and day are divided. If you are getting a Rowan twig, it is best to do so on the Maundy Thursday, in the time when night and day are divided. But if you are getting a Juniper twig, it is best to do so on the Easter Sunday, before sunrise. Let the bark remain, and first carve these symbols with a needle or an awl that was run through a black frog, and then draw them with the blood from the crest of a white cock.



Then attach nine *edges of remorse*[130] on the Juniper twig. These twigs may not be reaped with iron, knife or steel, they must be broken or crushed off, and it may not touch the ground. When you arrive at the place where the belong-

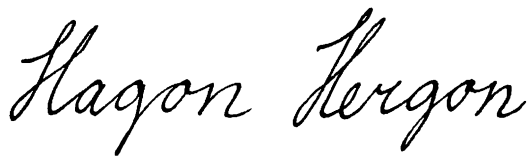
129 The printed edition does not include the feathers.

130 The word *ångerstål* (en: steel of remorse) was considered a piece of steel used by someone in a way which was later regretted. The word *ångerudd* as referred to in the manuscript would then be a sharp piece from such steel, probably a knife or a sword.

ings are with the twigs of your choice, you will not be able to hold them in your hands. Best is to dig belongings up from the ground between the Good Friday and the Maundy Thursday, or the Easter Sunday and at night on Midsummer's Eve, preferably between 12 and 1 a.m. Carry with you, together with the twig, some high quality castoreum[131], garlic and this name I. H. S.[132] A powder used against sickness is otherwise sprinkled around the room, from a silver ring that has been used in marriage 3 times. The powder is filed off the silver ring and ground together with Garlic and sulphur. The powder is sprinkled around the room in which the belongings are. A sword drawn by a man has also been used to cast a circle in the room, which is then struck into the ground. Then no malicious forces will have the power to remove it.

31. FOR A MAIDEN NOT TO BECOME PREGNANT

Grind two snake skulls to a fine powder and add it to beer together with mercury, with a value of 4 pennies, and three pieces of hare droppings. Let her drink it and she will not be pregnant, be sure about that.

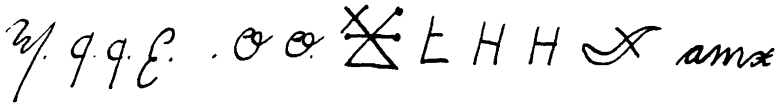


32. GETTING ANYONE AS A WIFE

Cut open a nightjar and take a drop of blood from its heart and mix it together with a drop of your own, taken from one of your little fingers, and write these words on your

131 Secretion from the castor sacs of a beaver.
132 Christogram, an abbreviation of Jesus Christ.

right hand:



The maiden who falls into your embrace will never leave you.

33. FOR A MAIDEN TO TEAR OFF YOUR CLOTHES

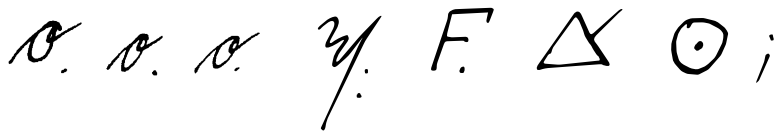
Take a piece from her linen cloth, dip it in hare's blood and add three hairs from her head. Keep the cloth on the lamp until it has burned and she will undress you.

34. FOR A MAIDEN TO FALL IN LOVE WITH YOU

Place a swallow tongue under your left foot. The maiden on whose heels you will step will love you without any limit.

35. KEEPING A FLOCK OF BIRDS, SO THAT NO ONE ELSE MAY SHOOT IT

Visit the place of the bird flock on a Sunday morning just before sunrise. Place an Oak twig under a Scots Pine shrubbery. Write these words with the blood from your right little finger:



Say these words while placing the twig:

Salten Filer Kamus

Then no one else but you will catch anything living.

36. GETTING RID OF BEDBUGS, NO MATTER HOW MANY THERE ARE

When going to bed, take a knife and strike it into the wall above your bed while saying:

Branus biter.[133]

37. GETTING RID OF FLEAS IN THE BED

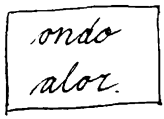
Throw a crow's wing and a horseshoe, and the fleas will have no power to bite you

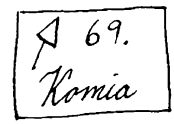
38. GETTING RID OF BODY LICE

Take a piece of the moss covered seam that grows on a coffin board and head to a shore on a Sunday morning, before sunrise. Wash your whole body with the moss and no lice will enjoy your body.

39. FOR GOOD USE OF A DOG IN THE WOODS

Cut a calf lung into four pieces and give it to the dog every morning for four days, starting on a Thursday, together with one of four pieces of bread on which you have written the following words with hare's blood:





The dog will never get tired and he will never stop following the prey until he catches it.

133 *Biter* is directly translated to English as *bites.*

40. SHOOTING AN ENEMY TO DEATH, NO MATTER HOW FAR AWAY HE IS

Load your rifle with saltpetre, sulphur and water. Wire a consecrated wafer into hair from your head, and put it into the muzzle. Go out into the woods and fire 3 shots. The one you are aiming at will die by the last shot.

41. COMMANDING ANIMALS OUT FROM THE WOODS

Sharp-shoot on three of your treasures of beatitude, and when firing the last shot you will descry 3 drops of blood on the place. Smear them onto the muzzle and you will get whatever creature you command. But do not command more than 3 animals per day, because then the art will deteriorate.

42. BINDING ANIMALS OUT IN THE WOODS

Pour mercury and human milk into a quill taken from a turkey. Plug the hole with wax from the remainder of an altar candle and attach a cat's claw to it. Attach the quill and the claw onto the door to the field fence when you find the animal, and it will stay.

43. FOR SUCCESS WHEN PLAYING DICE OR CARDS

Take the blood of a nightjar (a genus of bats, vespertilio), mix into the blood and write these words with it:

Tie this under your left arm and you will win for sure.

44. WINNING AT LOTTERY

Take money, earned by a prostitute from men on a Sunday

night, place your bet at the lottery and you will win.

45. GIVING POWER TO A HORSE

Take a nail which has been in the gallows, make a ring of it and attach it to the bridle unto which you then tie the rein, and he will become agile and quick in that you will almost not be able to control him.

46. SUCCESS WITH YOUR HORSE

Mix fat from a hedgehog with mercury, and bake a cake from it. Give it to the horse for eating and he will enjoy himself and no one will be able to destroy him.

47. CATCHING THIEVES

Take money, earned by a prostitute from men on a Sunday night, and visit a stream that is running from south on a Thursday night. Throw the money into the water and say:

> *Water, I exhort you olansgält. Lucifer, I exhort you with all your company, that you will bring my belongings back again. May the thief never come to peace, neither at night nor at day, sleeping or awake, riding or on foot or by any means, until he returns what he has stolen.*

48. GAINING WISDOM

Burn a black snake to ashes (Simonida) together with silver birch wood. Sprinkle the ashes on your head and you will know what is about to happen, and what will become of your asshole.

49. CATCHING THE LINDWORM OR A WHITE SNAKE

If you know approximately where a snake has its nest you

shall go there in the night of Midsummer's Eve, meet with him and say:

> *In this meadow and in this very place, I meet with this snake.*

Then drive a knife into the ground.

> *By 12 o' clock the latest you will meet up with me, in nom. D. P. f. S. s. am. 3 times.*

See to it that you have a piece of clothing, worn on the head by a baby while being baptised. When the snake arrives, grab him with the piece of clothing and he will have no power to move. Return home with the snake, but watch it or he will escape. Put a pan with water on the fire and close the lid. Let the snake boil until some of the liquid is reduced. Watch it so that no one opens the lid. Drink from the liquid and you will be wise, you will know what happens all around the world and for how long you shall live, and also what happens in Hell and in the Heaven and what will become.

50. A VERY USEFUL HERB (HERBA SARPENTINA FILIS MAS)

Fern[134] is an herb that comes with nine virtues. If a human carries seeds from the plant, any impure spirit possessing a human will be banished. If someone carries her, he or she will never take any beating and will never lack any money, and what he wants he will get. He will look excellent among others and no one will win in a court case against

134 In Swedish the common name for fern is *ormbunke*, directly translated as *snake bowl*.

him. The herb shall be plucked at night in Midsummer's Eve between 12 and 1. Bring a shirt worn by a new-born baby, before being washed, and a sword or a rapier which has been used to inflict damage[135]. Attach the shirt under and around the hilt and cast a circle around you, about 4 cubits in width on all sides, then take a seat in the middle of it. Sit still in silence, for you will have to endure many temptations. But do not let anything provoke or scare you, for it will not harm you.

51. IF YOU WANT TO WIN A FIST-FIGHT

Take a tooth from a corpse and a cock's egg[136], and carry it in your clothes and you will never get any beating if you want to fight with a lot of people.

52. AGAINST ACHING EYES

Smear your eyes with the fat from a squirrel and they will soon get better.

53. BEING LOVED BY ALL MEN

Take 4 lark fledglings and carry the longest fissure in your clothes and you will be loved by all men.

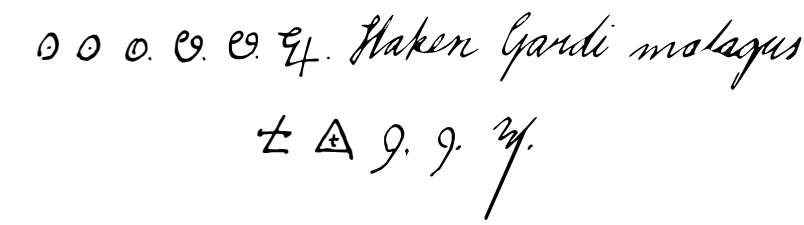
†††

135 Such a weapon is traditionally called *vådastål* (en: peril steel) and is generally an item which has been used for causing damage.

136 A small egg laid by a young hen in the beginning of her egg laying period. The basilisk was sometimes believed to have been born from a cock's egg.

54. TO TURN SIGHT

Obtain a n owl's skull and two of the longest claws, one from each foot. Put a claw in each of the eye holes of the skull. Paint an owl's head on a piece of paper together with these words, written with blood from your smallest finger:



Put the note inside the beak of the owl's skull and tie it under your left armpit, and no one will see you.

55. CONTROLLING WOMEN

In the springtime on a Thursday night, take two frogs as they lie upon each other mating. Put them in a box with a lot of holes and put it in an anthill. Let it be there for 3 weeks, but you will have to look in on the box every Thursday night. Pick up the box at the third Thursday night and you will find two bones in it; one is like a fork and the other is like a hook. Put them in a box until you need them. When you want a maiden to come to you, then take the bone that is like a hook and move it toward you; then she will come. When you want her to leave take the other bone, push it away from yourself, and she will leave.

56. RETRIEVING STOLEN GOODS

Use the same bones already spoken of, and on a Thursday evening before sunset, go to a watercourse that flows from south to the north. Pull yourself out in the water with the hook, and say:

I conjure you water, and you Devil in Hell and Pluto and Bjälsebub. Have mercy on me.

Then say the following 6 times:

Pederolem anam Vilack ossa Borr[137] *Bjälsebub and Devil in Hell; may the thief who stole from N. N. never come to peace while riding, while driving, while asleep or awake, while walking or standing or in all of its business or movements until he returned what he has stolen; in nom. P. F. S. s. am. 3 times.*

57. IF YOU WANT TO STAY UNTOUCHED BY THE LAW

Put three eagle claws[138] on the altar under the handbook, for three Sunday mornings. Then put them in your right shoe and no laws will bite you.

58. BECOMING INVISIBLE

Bury the skull from a human at a place that has been ploughed. Put a pea in the eye of the skull and let her grow and season. Then take the peas from the pods, but be careful so that you do not drop any. Put one pea at the time in your mouth and stand in front of a mirror until you find the right one, then you won't see yourself in the mirror.

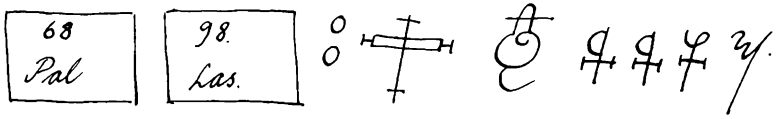
59. IF YOU WANT NO ONE TO BE ABLE TO ARREST YOU

Visit the very same church in which you were Christianized, for three Thursday evenings after dark and shed three drops of blood from your smallest finger and no human will be able to arrest you.

137 The printed edition has transcribed it as: *vilack osta bore.*
138 The printed edition says *snake claws.*

60. SO THAT YOU WILL NEVER RUN OUT OF MONEY

Carry these characters, written with your own blood:[139]



Carry it in your pouch and you will never run out of money.

61. BINDING A PERSON ON THE SPOT, SO THAT SHE WILL NOT BE ABLE TO MOVE HAND OR FOOT

Rub together snake sheds and a sacramental wafer, blessed by a priest, and sprinkle it on his head in the three names. He will be bound to hand and feet until you say:

Be free my friend.

N. B. Do not let him be bound for more than ten minutes, or else he will burst.

62. TO DEADEN PAIN

Our Lord C. had five wounds,
No flesh and no pain,
No swelling and no burst
In Nom. D. P. F. S. s. am. 3 times.

63. A CURE FOR THE ROSE[140]

Squeeze the juice out from hot pig's fæces. Mix it with Beetroot water and smear the wound with it. It helps!

---

139 The squares of the printed version say: *Pil ISS*. The relation of the money spell to the Greek goddess Pallas Athene, as found in the hand writing, is much more relevant.

140 A family of diseases characterized by red rashes, red skin and/or fever and ague. Related in modern days to Erysipelas.

64. TO KNOW WHO IS A WITCH

Bury a nightjar by the church door upon sunrise on the Midsummer's Day, and they (the witches) will gape for as long as they are in the church.

65. TO TEST IF A MAIDEN IS A VIRGIN

Put a hare's bile in the beer jug and let her drink it. She will soon urinate if she is not a virgin[141].

66. TO NOT BECOME DRUNK FROM VODKA

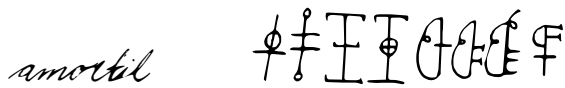
Eat some goat liver after a couple of drinks, and then some liquorice and nutmeg flowers, and you will never become drunk, no matter if you stay at the feast longer than ever.

67. TO BE FAVOURED BY POWERFUL MEN

Carry nine snake teeth in an amber box on your chest and you will be favoured by all influential men with whom you speak.

68. FOR GOOD SUCCESS IN ALL DUTIES

Carry the following Wittenberg letters around your neck:



69. TO OBTAIN A SWALLOW STONE

Hang a swallow over its own nest until she starves to death and you will find three stones. The black one comforts sor-

141 The hand writing refers to urine as *wasser* (en: water) which indicates a German source for the spell.

row, the second one is red; keep it with you and you will never be thirsty. The third one is white, if you keep it with you, then you will get everything you desire and wish for.

70. OF THE NATURAL BLACK ART AND ITS NATURE

In order to be able to fulfil and make use of these arts correctly, in its complete greatness (both the ones mentioned and the ones that will come in this book) you must first receive a spirit. In order to receive a spirit you must write these words on a playing card (with your own blood):

I give you this as evidence, you impure spirit!

Then write your name on the card and put it underneath the doorstep of the church on a Thursday night. Beware so that no one will catch up with you or meet you on the way! Return on the second Thursday night, touch the lock and say:

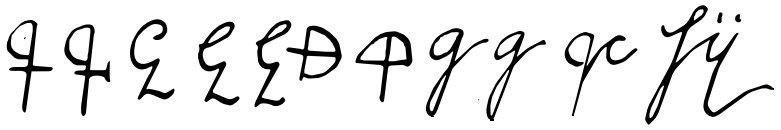
I give you this as evidence, you impure spirit, in that you may meet me on the next Thursday night.

Then walk back home but watch out so that no one catches up with you or meets you, for you must be all alone. Head back on the third Thursday evening when day and night is separated, and the playing card will be gone. Remain at the site until a spirit comes forth and gives you a box. Don't be afraid, for he will leave immediately and he will not say a word. In the box is a little bell. When you ring it a spirit will come forth, which is visible to your eyes, but not for other humans. This spirit must serve you and he must carry out all your commands, be it evil or good, and he must bring you whatever you demand from him, be it money or other

goods, or even other arts you want to try out. Observe that you must ring the bell when you want him to serve you, and he will carry out what you command him to.

71. IF YOU WANT TO DEBATE WITH SOMEONE

Write the following on a piece of paper and put it under your tongue and you will never be defeated:



72. IF YOU WANT NO ONE TO BE ABLE TO STEAL FROM YOU WHILE YOU ARE ON A JOURNEY

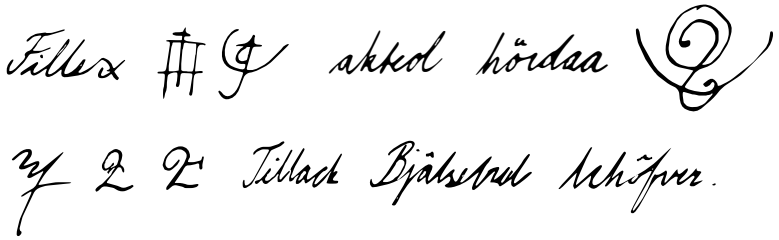
Sew three times, inside out, through the nose of a dead man with a sewing needle and a white silk thread. Then put the needle in the load, and the thief will not be able to take anything from it, until you unload it.

73. RETRIEVING STOLEN GOODS

Mould a small image of a human in lead. Christianize him by name, and put him at a place where you know that such a man (thief) will travel forth; and a disaster will fall upon him, so that he must return what he has stolen. You may also take his life if you want to, by running an awl through the image and putting a copper nail in the hole. If you only want to harm him, then run the awl through any spot on the image; for example the arm, the thigh or similar. Bashing his eye out is done in a similar manner, by running the awl through the eye of the image and putting a copper nail it its place. The eye will immediately drop out of the thief.

74. CONJURING FORTH INVISIBLE SPIRITS AND SPEAKING WITH THEM IN ORDER TO GET SECRET BUSINESS CARRIED OUT

First write your own name and then the following, with your own blood:[142]



Write this on an old fir tree shaving and go to the cemetery. Put the shaving under an earth-fast stone on a Thursday evening. Pick up the shaving upon the second Thursday evening, say their name followed by:

> *I command you to meet me next Thursday evening, in nom D. P. F. S. s. etc. etc.*

Head back on the 3rd Thursday evening. The shaving will be gone and a small round stone will be there in its place. Pick it up and keep it with you and they will come to you. You will get to know whatever you ask them for. But do not ask too much on the first night, for then they will grow tired. Thereafter you will get to know of the nature of the book.

1. When you carry this stone in your pouch you will never be short of money.

142 *Behöfver* (en: needs).

2. When you put the stone in a glass bottle and shaking it, the spirits will come forth in whatever room you dwell. If you want to conjure forth one spirit, then you shall shake the bottle only once. If you want several, then shake the bottle once for every spirit that you want to conjure forth. They will tell you whatever you want to know, as far as the earth extends.
3. They will tell you everything you want to know, as far as the earth stretches.
4. If you want to fight and carry this stone in your clothes, then you will never get a beating.
5. If you keep the stone in your pouch while carrying it below your left arm you will win as often as you wish, if you commit to gambling.
6. If you want no law to be able to bite down on you then put the stone in your left shoe when going to court and no judge will condemn you, and no witness can say anything about you.
7. If carrying the stone in your mouth while asking someone for something, small or big, he will become so enchanted that he cannot refuse you what you ask of him.
8. If you want to debate with a person then put the stone under your tongue, and no one will be able to overcome you.
9. If you are carrying the stone and you want a maiden to love you, then take her into your arms and she will love you to excess.
10. If you want to shoot, then take the stone and put it in the rifle box and the animals will come forth in front of you and you can fire as fast as you will be able to reload.
11. If you want to win the lottery, then place the money

in a pouch together with the stone and let them be for 3 days. Then take the same money and place them in the lottery and you will win.

12. If you place the stone on your head then you will appear invisible for all humans.
13. As long as you keep this stone you will also have success in whatever you want to carry out, whatever it may be.
14. If you place the stone underneath your left foot and then want to walk on water, you will be able to do so without getting wet. If you want to place the stone by your knees and then walk on water then you will sink down to your knees, or with other words: as far up on the body you will place the stone, as far down will you sink.
15. If you are far away from home and want to return within an hour, then take three drops of blood, anoint the stone and say:

    I wish that I was at home.

    Then a spirit will come forth and bring you home.

16. This stone is red by colour and in the size of a nut. When you have kept it for a year you will never lose him before fifty years have passed. If you throw it in the lake or on the fire it will come back again. But as mentioned, when you have kept him for fifty years you could get rid of him (you should not actually keep him for any longer) by selling him to someone else, or by putting him back to the place from where you once took him.

75. CURING THE HORSE WITH A BROKEN WIND

Give barley to a hen, so that she will eat until she gets full. Then cut her open and take the barley out and give it to the horse, and he will get well.

76. HELPING A WOMAN WHO IS TROUBLED BY PREGNANCY

Grind amber to a powder and give it to her mixed in wine. It will show to have a mighty power.

77. HEXING A RIFLE

Pick yourself in the ass with the long finger (right hand). Pull it out of the ass and put it in the muzzle. Then that rifle will never fire in a good way, until it has been scrubbed.

78. GETTING GOOD FIRING SUCCESS

Anoint the rifle with human milk and the animals will come forth in front of her. Or boil a Fly Agaric in a quarter of vinegar together with some Bitter Orange. Anoint the whole barrel on the outside and pour the remaining liquid inside it, which then should be boiled well. Let it be for the night and then clean the rifle thoroughly.

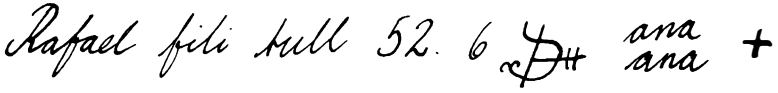
Another way: Smear the rifle three times with fat from a heron and it will obey you in that no one will be able to damage her. Or:

Do not load the rifle upon going on a hunt before you enter the forest. Then stand under a fir tree with the majority of its branches on the south side. When loading the pellet

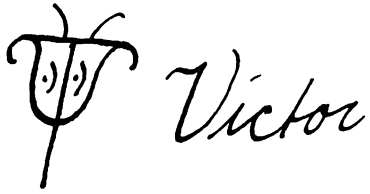
shots you should say:

Full Femtj åtta slongen Gardi[143].

Put some of it in among the hail shot, and grind it well. Put a piece of linen cloth from a farm girl in the wad and write these Wittenberg letters:



Then you will be able to fire as much as you desire.



79. REGAINING FIRE WHICH WAS TAKEN FROM YOU WHILE ON A HUNT

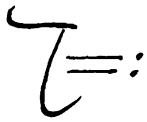
If you notice this you shall bring the rifle between your thighs three times, taking her back with the wrong hand three times, and it will burn off fine, and every time you shall say:

Gupti Siact 53 luli fort.

143 *Femtij åtta* (en: fifty-eight).

80. ANOTHER WAY TO PROTECT YOUR RIFLE, SO THAT NO ONE WILL STEAL YOUR FIRE

Keep a serpent stone in the rifle box, and no harm will be done, not matter how serious.



81a. HOW TO CATCH A SERPENT STONE

Grab a water snake with the tongs, and take black silk ribbon made from 13 threads & tie it hard around the navel of the snake in that he will not escape from it. Then hang him in a tree. After which you remove the tongs and you will find that he is giving birth to a stone big as a nut. Wrap it inside a piece of paper and place him next to your left nipple. Then take the thread, turn towards the north and say:

Så då Durcht Flemtis gaden 74[144]

81b. THE BENEFITS OF THIS STONE

It is good for a thousand of things, in good knowledge. If you for example want to win at the lottery then do the following: Put three turkey feathers and a cross inside a bird's

144 *Gaden'* or *gand* as found in the following spell, is an old Norse word for a magic wand.

beak which has been cut off, and put it under your pillow together with a raven's heart. Sleep on it during the night and you shall find out the outcome in your dreams. Upon awakening you shall say:

Bräget dus upen hand.

82. REMOVING WARTS, CORNS, AND SARCOID

Say, while pinching them crosswise[145]:

Visna[146]*, Vasna, as coal in ashes,*
man in dirt, snow for sun,
you shall become as small as a mustard seed,
then nothing.

This is read 3 times. Waxing and waning.

83. FOR A WIFE TO BECOME PREGNANT

Drop graveyard dirt between her body and her linen clothes, without her knowing it.

84. FOR MISCARRIAGE

Take a piece of clothing which was worn by her and go to a crossroad on a Monday morning. Bring a silver coin folded into the clothing, bury it by the crossroad, and say 3 times:

145 The printed version includes an initial greeting of the morning & the evening.
146 Could be related to the Swedish word *vissna* (en: wither).

Toni, Maxoni, Mine,
Wacka, Kalma, Lina,
Kansa, Tuttra, Meijkaijen.

85. WHEN THE CREATURES ARE SICK

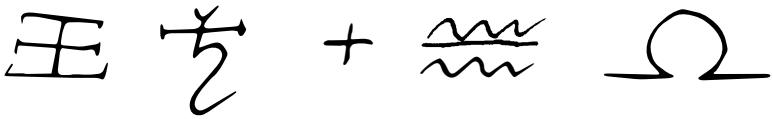
Cut some hair from the front left foot of the creature, between the hooves, and from the front right foot, the left back foot and some from the creature's neck pit. All creatures are cured with their own hair, and the ashes are given to them.

86. IF THE RIFLE WILL NOT KILL

Put three rye, barley or oat seeds in the wad, & she will kill.

87. TO KNOW WHO HAS BEEN STEALING

Put a louse comb, a psalm book and a wool shearer in a grain sieve. Put three new sewing needles on the brim. This sieve is held with the index fingers over a stream, by two people standing in front of each other. All the names of the suspects are then shouted out, and when the name of the guilty one is mentioned it will turn around.



88. AGAINST THE HARROWING AND THE ROLLER[147]

The following is needed: a weaving reed, a carding comb, three silver coins, bridal gown and stockings, and a harrowing peg. You stand on the left side of the cow when curing it, and the other person you brought will stand on the right

147 Cow diseases (sw: harfven och välten).

side. The above mentioned items are then grabbed with one's left hand and moved under the belly of the cow, while saying:

Jesus and I we are second,
Maid Mary is the third.
It may be as big as a cat or a dog.
It will be gone and disappear to the size of a barley grain,
then nothing.

This is done 3 times, in nom. D. P. F. S s., after which the items are moved crosswise over the shoulders of the cow, then the back, and lastly over the loin; with the weaving reed, the carding comb and the harrowing peg. These items should then be left untouched in the cattle house for a day.

89. LURING ANIMALS TO ONESELF WITH A PREPARED STICK

Find a small Rowan or a Hazel twig, between the waning and waxing moon, which has a Y-shaped crotch, with one end growing towards the north and the other against the south. This crotch should not be brought under roof before she is ready. Rub her with Garlic thoroughly all over when she has been cut, after which she is put in the soil with the crotch towards the north. Anoint it with a hare's bile after it has been in the soil three weeks after which it is returned to the soil for another eight days. Then anoint the twig with fox or wolf fat and return it to the soil as previously mentioned and the animals will arrive to the spot.

(From Anders in Skyarp)

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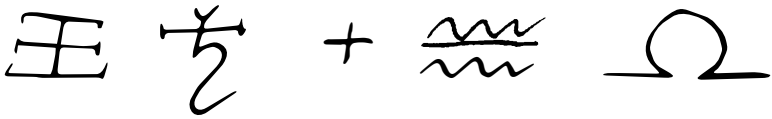

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(From Anders in Skyarp)

90. BINDING A THIEF TO THE SPOT, WHEN HE HAS STOLEN

Leave home in silence and keep watch the whole way so that you do not meet or get greeted by anybody, not on your way there or back home. Once you find what was sought after at the graveyard, which is a skull, you will say:

> *I N. N. ask you for forgiveness that I will borrow you for so long that you will guard me and what is mine against thieves. When the time has passed I will carry you back with reverence and bury you.*

He is in the same way carried back in silence and buried, and then you can talk to whoever you want. Once you have this you should put it in a leather pouch together with something from the chasuble together with a sacramental wafer, at a secret place. You must not speak harshly to the thief.

91. STOPPING WORMS FROM DESTROYING OR EATING RYE

Go to the crop land which is eaten by worms and take notice of the place where the first worm is spotted. A knife or something else which is sharp, made from a gallows nail is stabbed through the worm, after which you start to walk about from that place around in the crop land a bit away from the fence with the knife which is stabbed through the worm carried upwards, while continuously saying:

> *I command all worms that dwell here, eat and gnaw here, to leave this place i Nom. Deus Pater Filius ex Spiritus Sanctus amen.*

Upon returning to the place a crotch is obtained into which the worm is hung, together with a hair from the head. (From Johannes, Nordgärdet)

92. FOR A THIEF TO RETURN WHAT HE HAS STOLEN

After catching the guilty one, the following names are written on a piece of paper:

sator
arepo
tenet
rotas

and the name of the thief *N. N.*

This is then placed under the forging anvil, and the name of the suspect is called when forging.

93. TO PREVENT OR CURE WHAT HAS BEEN HEXED

Write the following words on a piece of paper and carry it with you when what is hexed will be used, or bind it thereby and the curse will disappear.

Haber, Avavex, Orel.

94. IF SOMEONE WANTS TO ATTACK YOU

Say these words before counter attacking:

Ego Dam Barbiel masa Catist est Jesum Prucatum Barbielis.

95. MAKING A HORSE LIMP

Obtain a nail from a rotten coffin and three nails from a

horse shoe which was found with the seam still in it. Forge a headless nail from it while saying:

> *In the name of Beelsebub, Lucifer, Belial and in the names of all angels of Hell. N.*

The nail should be forged on a Thursday morning before sunrise. Put the nail in the hoof print of the horse and he will become limp. When it is taken away, the horse will go back to normal.

Observe. You should stay silent when the nail is obtained and also when it is forged.

96. RETURNING STOLEN GOODS

Get up on a Thursday morning before sunrise. Take a glowing piece of coal, put it in the hand mill and turn it 3 times with your left hand in the wrong direction, and say for each time it is turned:

> *Titum, I command you, that you bring the thief back to me,*
> *who has stolen from N. N. (the amount and names of the stolen items is then mentioned, whatever it may be).*

Note that this has to me done in the mighty *D. P. F. S. S. amen.* The mill is turned in the direction starting from the chest, towards the chest.

97. TO STAUNCH BLOOD

Jesus stood by Noah's flood,
ladled water, stopped the blood
As surely this blood will stop to pour
as the juryman in district court
knows what is right, and testifies unjust.

Ditto:

Good words, stop the blood
as Jesus did with Noah's flood.

It is said three times.

98. CURING CHILDREN WITH RICKETS

The child will get the disease if a pregnant wife steps over a fence in which a living stake is standing (a fir tree or another type of tree, which is bound with binder), the disease is then called *vålbunden.* If the very same wife cuts this stake loose and slashes the binder open, then the child will become healthy in a few days.

99. FOR ALCOHOLICS

Obtain some pieces from 3 different ant hills, 3 tomb stones and boil it in urine for a while. This is then mixed with sweet drops and given to the alcoholic.

100. FOR BEES NOT TO FLY AWAY WHEN SWARMING

Observe when the swarm is leaving the nest. Then take 3 pieces of pig fæces and throw them, one at a time, above the swarm. Then they will be still.

101. IF A HORSE HAS BEEN ROBBED OF HIS FORTITUDE

Take some pieces from a decayed coffin and give it to the horse together with oat and the horse will be cured. Nothing must be carried under the roof.

102. SO THAT THE FOX WILL NOT TAKE SHEEP, LAMBS, AND GEESE

Take meat from the marten, distribute it in the food and give it to the geese and lamb, before they suckle.

103. FOR A RIFLE TO HIT WHATEVER TARGET IT SHOOTS

Scrape with your nail on a decayed bone from the graveyard and put it under the hail shots.

(From Björkgren)

104. AGAINST THE WATER VOLE

Carry a piece of linen cloth under the arm and in the bottom, which was carried by a human upon death. Put it in the soil and the water vole will not touch anything within a surrounding of 7 cubits.

G. T.

Ditto: If a woman pisses in the hole during menstruation then he will flee.

105. SO THAT A HORSE WILL NOT JUMP

Take a piece of hair from the fringe and tie it around a stake down by the soil. Cover it with moss, in the field where the horse is first released at spring, and he will not jump.

106. BINDING A THIEF

Obtain a thread which was correctly spun, but twined wrong sided. Measure the width of a corpse, from between the longest fingertips, of an armful's width. Then the length of the corpse is measured. Make a knot after each measuring.[148] Then the following words are used:

> *All which are within the confines will be still, until that reveals, what the thief has stolen in Nom. D. P. F. Sp. Sancti.*

N.B. Measure what you want to soothe with this thread, while reading the words above.

107. PREVENTING GRAIN FROM BEING SMITTEN

Take dirt which was carried to the bells, in the shoes. Put it in a hoe and add one grain from each of the different varieties, which is being sowed in the field. Bury this in the field, so deep in that it will never be visible.

108. MAKING ARABLE LAND UNFRUITFUL, SO THAT NO GRAIN WILL GROW

Snatch three grain straws, turn the top upwards and say:

> *Never more will any grain grow in this field in Nom. D. P. F. S. S.*

109. MAKING GRAIN AND FLAX GROW

Mix some finely grounded Antimonium crudum[149] with all

148 Measuring limbs or using the length or width of a sick person was often used for curing diseases or confirming diagnosis in the trolldom tradition. In many cases a thread was used for representing the width or length, into which the disease was transferred, after which it was thrown in the fire.

149 Crude Antimony.

of the seeds, when they are being sown.

110. FOR LUCK WITH SWINE

When you want to sell a pig, then throw a horse-nail and hair from the pig into the box and say:

Success for me.

111. TO PREVENT A CREATURE FROM YEARNING

Pour some vodka in each nostril, and also in the mouth of the creature. Then let the creature sniff on some hay, and then let him walk over it. Whisper in the ear of the creature:

For this place you will long, and never anyplace else, in Nom. Deus Pat. Fil. S. Sanct. 3 times.

112. SO THAT THE HAWK WILL NOT TAKE ANY HEN OR POULTRY FROM YOUR HENNERY

Take a flax breaker used for breaking flax, and put a stone between the jaws of the breaker. As long as the stone stays there, the hen and the other birds will be safe.

113. FOR THOSE WHO ARE UNABLE TO DISTILL VODKA

Take castoreum, Asafoetida, sulphur, anthraconite, Gnome Candles[150], Garlic and Lovage equal amounts of each. Some of it is sewn into fine cloth. Each time you want to distill you should pinch 9 times with a needle in the 3rd row ⁝⁝⁝ after which it is placed under the vat. It is stored in a box between times, until needed.

(From Vestgöte)

150 The belemnite fossil, from an extinct group of squids.

114. A REMEDY AGAINST CONSUMPTION

Our Lord and Saint Peter
went forth on their way,
they saw the origin of the Consumption.
Where are you flowing, Our Lord said?
I am flowing to the Homes of Men,
infecting blood and breaking bones.
No, said Our Lord,
you shall go to the forest where no one lives,
to the lake where no one rows,
into an earth-fast stone
without causing any suffering.

(Lars Nilsson, Berg)

115. REPELLING RATS

Grind malt into a fine flour in which you mix finely grounded human bones, taken from the graveyard. This is given to the rats and they will flee.

(Told by a travelling man from Lapland).

116. BUYING LIVESTOCK

When you have bought an animal you should shake the hand of the seller while saying:

I hope you wish the best for what I bought.

If you notice the seller patting the shoulders of the creature after it has been bought, in an attempt to steal your fortitude, then you should smack him in the face and the luck will stay.

Item: Take some dirt or a stone from underneath where the

animal once stood and throw it in the crib, and it will long.

117. AGAINST THE EVIL BITE

First of all you will go to a well or a rivulet and take some water in a wooden bowl. Pour nine dashes on the ground and keep the tenth in the bowl for the sake of the needy. Then take some of the water with a carving knife and put it on the aching limb. This is done counter clockwise while making a cross sign and saying:

Our Lord Jesus Christ
went forth on his way alone
and met an Inauspicious Woman.
Where are you going N. N.?
To break his bone and suck his blood.
God will forbid you to,
in the holy name:
the Father, the Son and the Holy Spirit.

This is said 3 times.

Observe: The sick person should sit on an earth-fast stone while this is done.

118. SOOTHING PAIN

To stop the dry pain[151] in someone who is absent: Take a square formed turf and make 3 cross signs on the bottom side of it, after it has been dug up, with the same knife used for digging it up, and say:

The pain that haunts you here, shall transform, as the suffering did on the tree of the cross.

151 *Dry pain* (sw: torrvärk) was a common name used for rheumatism related pain in joints and muscles.

The turf is put back in the same place with a rock upon it. The cross signs are made vertically or horizontally by the place of the pain. Baptismal name and surname is mentioned. (Silfversvärd.)[152]

119. AGAINST THE NAIL[153] IN LIVESTOCK

Cut yourself an Alder tree twig which has grown towards the north. Cut three sticks from it when the cure is to be applied. By cutting each stick you say:

> *I cut away the Nail from the livestock of N. N, (the colour of the left or right side is mentioned) in the 3 names.*

The sticks and the twig are then burned (Probatum est)[154].

120. READING AWAY THE WIGHT (THE EARTH SPIRIT)

Read the following 3 times, and spit 3 times by each reading:

> *You nasty, wicked creature who promised N. N. that he (she) would not get any better. For now he has the earth upon himself and the water underneath. In Nom. Deus Pater Fil. et Spirit. Sanct.*

A turf is dug up with a knife, which is then put upon a bare head during the reading. Standing over water might also be good. As the turf has been on the head it is hung on a stake in the fence to dry.

(From Måns Månsson in M. Lida)

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152 The name of the person who contributed with the spell. This name is of Swedish nobility.

153 Eye-diseases such as haw inflammation and glaucoma.

154 Approved.

121. MAKING WORMS LEAVE

Take some worms from each tree and visit the graveyard on a Thursday morning before sunrise. Drop them into an open grave (if you cannot find one then make a hole with your cane in a closed grave. Then think or say:

> *Here shall all the worms go, who are in the garden of N. N. in Nom. P. F. et S. S.*

You must not look back on your way to or from the graveyard. Go back to the garden and put a needle with a thread in it, in the leaves and the shoots of a tree located in the middle of the garden. The needle should have been used for sewing in an unwashed shroud or a sheet that a corpse was wrapped in, for 3 times.

(From Lifgren)

122. REPELLING RATS AND MICE

For three Thursday mornings in a row, at 11 or 2, you will visit the place where the rats dwell. You will leave home in silence and when arriving upon the place you will say:

> *Dirtom Mirtom Poss Bits. These I will send upon you if you do not move within one month.*
> *(Then you say to where you want them to move.)*

Secondly:

> *There you will find better food than I have here.*

Be careful to hide away all edible things at the place to where you banish the animals, or else they will eat it.

The Black Book

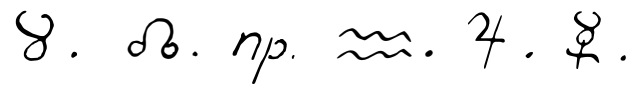
§1. TO BE SAFE WHEN DIGGING FOR BELONGINGS, SO THAT THEY WILL NOT BE REMOVED DURING THE PROCEDURE

Pour some mercury into a piece of pork and the ♄ will not confuse you or take it away.

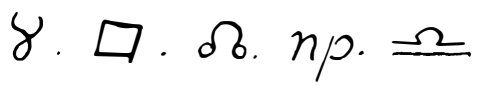
§2. THE BEST DAYS FOR HUNTING, IN EACH OF THE MONTHS

§3. WORKING WITH FIRE

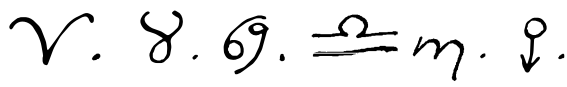
§4. BUILDING HOUSES



§5. BUYING AND SELLING



§6. WANDERING AND TRAVELLING



§7. THE BEST DAYS FOR MOULDING

Is in the month when the ♐ ♐ ♐ rises in the same time. Best is if they occur during new moon.

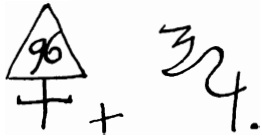
§8. CATCHING MOUNTAIN FISH WITH A HOOK

Hit it on the mouth with the wrong hand, so that he will start bleeding from his nose and mouth. Take this blood and mix it with some flour so that you will get a dough, and no water must be added. Put a piece on the hook and the fish will gladly bite. ex. Albert.

†††

§9. A SYMPATHETIC REMEDY AGAINST THE AGUE[155]

Write the following figures on a piece of paper, hang it on the chest of the patient and he will be cured in a short time.



155 A symptom often related to malaria.

§10. A WELL-TESTED REMEDY AGAINST OLD-AGE GOUT

First you put the gout into movement with the Electricity. Then you put 5 finely cut, fresh Juniper roots into 5 tankards[156] of nice spring water. Boil it until one jug[157] remains. Drink as much as possible while taking a piece of beef, from the neck. N. B. Take it from the cow in the case of a man, and from the ox in the case of a woman. (It is the same as if you take it from calves, but the gender should carefully be observed) The beef should be big enough to cover the sole of the foot. Wrap it up with napkins, go to bed and keep yourself warm so that you will sweat, for several days, while drinking lots of the infusion. The gout will be drawn out through the soles of the feet and turn the meat green, as if it had been coloured with the Spanish Green[158].

(Probat. est ex. Rosvall)

§11. QUICKLY HEALING FRESH WOUNDS

Take a clean, fine and clear resin from the Spruce which has been finely powdered. Put it in a bottle and pour some spiritus vini rectificatissimus[159] or vodka, over it. This is then put in a warm place for 14 days while shaken diligently, and it will then be ready for use. It is only used for fresh wounds. For soothing the pain in the wound, take a piece of cloth and let the blood pour on it so that it becomes all bloody. This is then put it in a bowl with clean water, but it must not be put in a warm place, nor is it to be touched until the wound is healed.

ex. F. Tranb.

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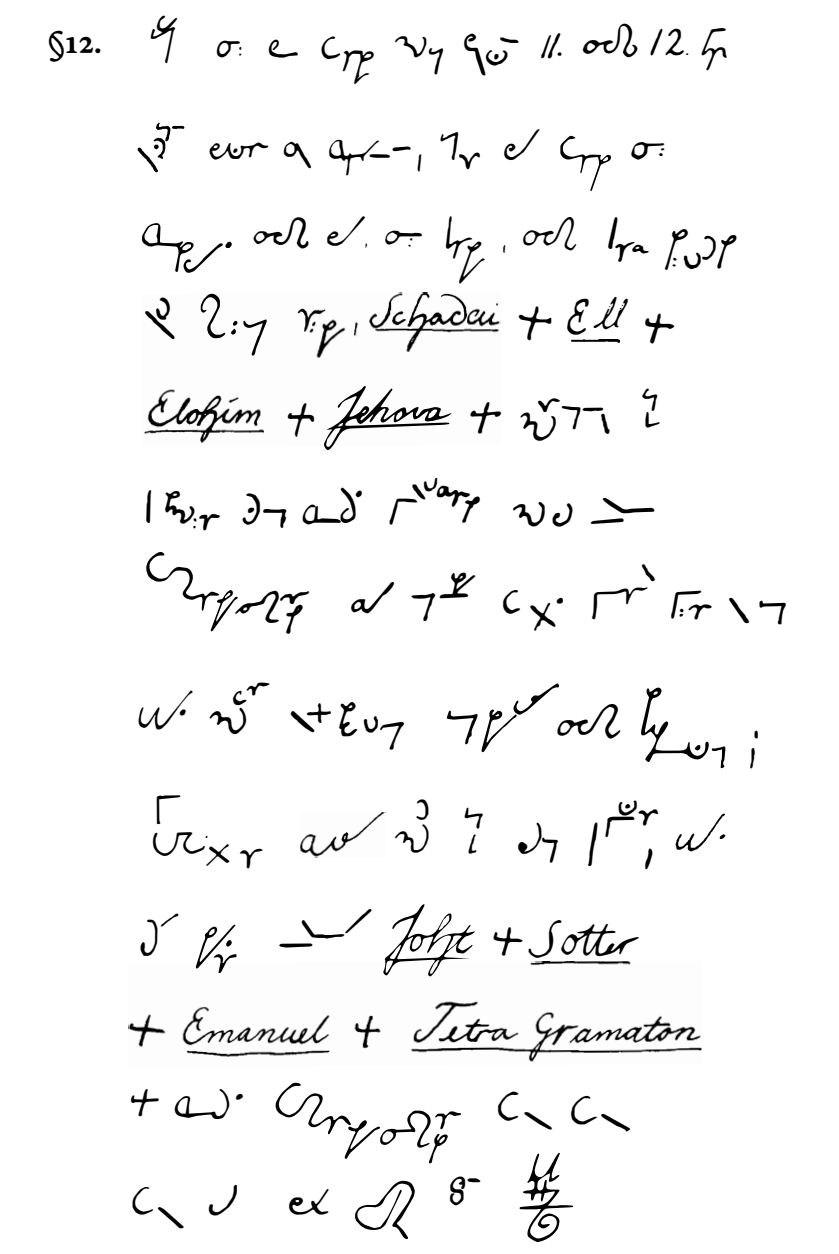
156 *Tankard* (sw: stop).
157 *Jug* (sw: kanna).
158 *Copper acetate* or similar pigment derived from copper.
159 Latin for liquor or alcohol.

§12. 

§13. TO KNOW WHO HAS STOLEN

Get a vessel of water[160] and write the names of the suspects on several notes. On an evening of ♄ or ♃ you will throw all the notes at once, into the vessel. The one's name that sinks, he is the guilty one.

Probatum est.

§14. HEALING A HEXED RIFLE

Cut up a turf from the east to the west of a cubit's length, on a Thursday night during sunset. It should resemble this figure ☾ and it should still be attached to the ground by its ends. You will then take up the dirt from between these cuts with your knife, and support the turf with 2 stick so that the ☉[161] will shine through. Take the rifle and slip it through from the left to the right 3 times, and the emblem of the rifle should come first. Then you lie down and spit 3 times through the turf, from the left to the right. The turf is then stamped back in its place so that it will not be noticed, and the rifle will be good.

ex. Keij.

§15. BECOMING INVISIBLE FOR 24 HOURS

You shall take off all clothes, be in the nude and make these sigils in the forehead.

160 The Swedish word *såd* often has the meaning of boiling or simmering water which is why the water in this spell might was meant to be slightly heated.

161 This symbol is not included in the printed edition.

§16. SYMPATHY AGAINST THE JAUNDICE

Squeeze fresh goose fæces through fine linen, and serve it in wine.

ex. Keij.

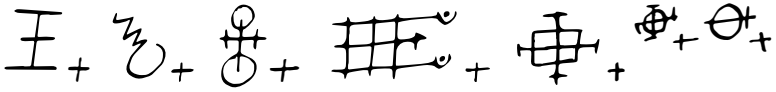
§17. DITTO

Fresh swine fæces (if male from a sow, if female from a boar) is dissolved in fine vodka, and strained through a fine piece of clothing several times. This is given to the sick. It is revere probatum est.

§18. WHIPPING THE ONE WHO HAS HEXED YOUR RIFLE

Cut yourself an alder rod, a birch rod and a juniper rod.

Then take off your bodice, hang it on a shrubbery and walk three steps backwards and cut up a turf from underneath your left foot. Then carve ᛋ upon it, turn it upside down and bring the rods three times under your left foot. Then walk up to the bodice in the name of



and hit the bodice three times, with the left hand first. But beware so that you do not hit more than until it becomes moist. If you hit any longer, a drop will fall. If you hit until a drop of blood appears, then life is in danger.

§19. COMPELLING A GHOST TO REPLY

When you perceive a ghost is in the room, then first say:

Every spirit obeys his master.

This is repeated 2 times, if it does not answer. If it does not answer at all, then command it to answer under oath. Then ask it what it wants, and it will answer.

§20. GETTING RID OF GHOSTS DURING JOURNEYS

Say:

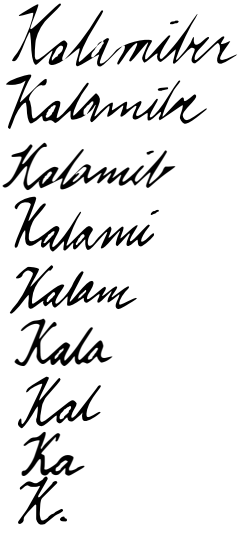
Where were you when Christus did bind Luciferd?

§21. TO GIVE A PRANKSTER DIARRHEA

Take fæces from the suspect and put it in a bag. This is then put it in a stream, which runs north and south, on a ♄ or a ♃ morning before sunrise.

§22. GETTING RID OF THE AGUE

Write the following words on a piece of paper:



Then cut between each line, but they should still stay together. This is mixed into a cup of fine beer. Something for when the ague arrives, taken all at once.

(ex. Keij.)

§23. PROTECTING LIVESTOCK

Take Mezereon (kjällerhals)[162], Birthwort root, castoreum, Devil's dung and Garlic, of your own liking. Put it in a small piece of cloth well wrapped in paper and drill it into the threshold and the top part of the door case. Hereto can also be added some pieces of Flying Rowan[163], after which a nail is jammed into the hole.

§24. SO THAT NO ONE WILL BE ABLE TO STEAL FROM YOU

Take a piece of bone from a skull in the graveyard. Then pierce your left middle finger and release 3 drops of blood on it. This piece of bone is put in a place where you do not want any thieves to come. Or/and, if you leave the church while the priest is reading the benediction, then take some dirt from a grave and put it in a cone, which is also put in the place where you do not want any thieves to come. N. B. the bone should not be borrowed, but taken, and while placing it on your spot, then say:

> *You lie here so that you shall protect everything I have left under your power, in that no one can take it away without me knowing it.*

---

162 *Källarhals* (en: basement neck) is a Swedish synonym for Mezereon. Originally a word used to denote the berries from *Daphne mezerum* Lin., and its related species.

163 A Rowan growing from the fork of another tree as an epiphyte.

§25. RECOVERING WHAT WAS STOLEN

Take a skull of a dead human from the graveyard and place it in the room in which the stolen goods once stood, and he will not come to peace until he returns what was stolen. N. B. The skull shall be taken, and while placing it, say:

> *Here you shall lie until you have forced the one who has stolen, to bring it back here. This I command you, in 3 names.*

§26. ANOTHER

If you do not know in what room the stolen good used to be then cut 3 sticks from the threshold and put them in a small box and then put them under the eastern corner of the church, on a Thursday evening. Visit the place for the 3 successive Thursday evenings and the thief will arrive on the last evening and return what he has stolen.

§27. BECOMING STRONG, SO THAT NO ONE WILL COMPARE TO YOU

Obtain one bottle of wine from the Mass, and one bottle of Rhine wine. Take these two bottles and go to a flat spot, on a Pentecost morning, where you will find an ant hill. Bury the bottles there, one in the east and one in the south, and then walk away. If a raven will meet you, then you will become happy, but beware if anything else meets up with you. Prepare so that you can shoot whatever will meet you, except for a raven. Do not touch it, hide away what you have shot, it will be of great use for you. Return to the spot on a Midsummer's morning in the same hour, and bring with you what you have shot together with a loaf of white Christmas bread. Then call three times:

Hello east and west, here there be battle.

Put your knife next to you; hit your rapier and say:

With two devils I drank a fraternal toast. They will both help me. The third I shall overturn with rapier and pistol, for it rings[164]*; my arm wants to become strong.*

If you see something, do not be afraid. First a magpie will arrive. Ask her to drink from the wine of the Mass and give her a piece of the bread, and make a toast to her with the Rhine wine. But beware of her wings, after this has been done, so that she does not kill you when she leaves, because then you will be unhappy. Then a small, beautiful dog will arrive. Do the same with him, but beware so that you do not ask him what his master is up to. As he barks two times listen carefully for a sweeping sound, draw your rapier before it escapes and you will be met by a white horse with a black man[165], and he will thus speak to you:

Why did you bother me?

And you shall solely answer:

---

164 The meaning of this part is uncertain.

165 This spell could be interpreted as a way of calling upon the dark powers, in the guise of: the dog, the magpie and the devils, which all have been regarded as infernal creatures. The rider on the white horse could in this case refer to the White Rider of the Apocalypse, or it could be a variation of a grimoire demon or angel working. But we can also find the white horse as the mount of Jesus in the folk tradition. Dogs or The Black Dog is often regarded as an animal of the Devil. Agrippa counts the dog as a familiar spirit of Mercury in his *Fourth Book of Occult Philosophy*, together with the magpie. He further states that the spirits of Mercury bring fear and appear in human form as a knight in armor. Skinner 2005:33.

To become strong.

And he will ask you if you rapier is effective, upon which you shall say:

Not until you have annealed her.

He will then strike at you 3 times, and then you shall offer him to drink from the wine of the Mass. You shall drink from the other wine. You shall chop off your bottle as he will chop off his, and then he will say:

It was easy for me, but it will be easier for you to battle, and no one will compare to you.

Then he will ride away, and you must hurry off the fastest you are able to.

§28. CATCHING FOXES WITH CARRION

Hide three pieces of bread at Christmas; one piece of wort bread, one piece of rye bread and one piece of wheat bread. Put them under your pillow at Christmas night together with a horse-nail taken from the left hoof. Put the carrion where you find it most suitable and put these items on it. Then, if foxes are to be found in seven parishes around yours, they will find your carrion.

§29. SHOOTING WHAT YOU WANT

Go out on a Midsummer's morning at sunrise. Be alone on the preceding night, do not stay in the company of another human and do not speak to anybody. Take a pitch black cat or a hen and go to the woods on the aforementioned morning, undress all your clothes and call:

Hin kom dak sirik vrol der öferar ganran det mussik dray mal yarofen bring mit fur ick vroe yngsingsam fur ist öfverar den for.

§30. THE ART OF PROTECTING ONE'S SHEEP SO THAT THE FOX WILL NOT TAKE THEM, AND FOR YOU TO SET THE FOX ON WHOEVER YOU WANT

Take rubbed fire[166], koskarn[167], gunpowder and sulphur. Then make a fire outside the sheep house. Take the rear end of a fox, wave it over the sheep and run it over the fire three times. Turn towards the east, or towards whoever you want to set the fox upon and say 3 times:

N. N. You will have him and I will thrash him.

§31. OBTAINING MOONWORT[168]

Find a woodpecker's nest with nestlings in it, put a plug in the hole and spread a piece of fabric underneath it. When the woodpecker will hear his nestlings cry he will bring out some grass, holding it for the hole, and then the plug will fall out.

§32. STRENGTHENING ONESELF SO THAT NO BULLETS WILL HARM YOU; NEITHER SLASHES NOR STABS

Obtain 3 living snakes & stick a napkin inside their mouths, and let them bite in it. Then sting them in the back with a broken shoemaker's needle, and three drops of blood will be shed. Gather them in a bottle and mix them with three

166 A fire made from rubbing two sticks together (sw: gnideld). This method of bringing on fire was considered magical and was used for example when fumigation sick livestock. Upmark 1917:75.

167 Either cow fæces, or the cow afterbirth.

168 The Swedish name is *låsbräken*, called in the manuscript as *låsgräs*.

drops of blood, taken from underneath the left wing of a bat. Mix it well together, and once it finished and you have obtained a silver-bullet, then anoint yourself on your left temple in Diabolis nomen,[169] and no bullet nor stab will harm you. ✝[170]

§33. FOR A RIFLE TO BE PROTECTED FROM TRICKS

Shoot a magpie and cut out the tendon from its left thigh. Anoint the weapon thoroughly inside and out with the tendon, the heart and the liver. Then bury the magpie in a dunghill so that it also can be used for fishing, but only if she becomes half-rotten. Then put her in the water, and the fish will take it[171].

As the rifle has been anointed a life shall be taken with her. Within should be three kinds of hailshot: one made of tin, one made of lead, one made of iron.

§34. ANOTHER

Put the muzzle in an anthill on a Thursday evening as the sun disappears in the woods, and observe what time it is. Return the next morning at the same hour. Pick her up and move her the other way about, 3 times under your left foot. Turn towards the north, take the ramrod and work her through with tow yarn, so that the ants will be squashed. Then shoot with her.

§35. HEXING A RIFLE

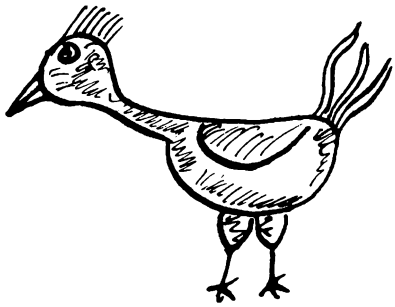
Obtain a nail that used to sit in a coffin, to scratch inside the opening of the muzzle. As far in as you scratch, as much must be cut off, and then she will be as good as before.

---

169 In the name of the Devil.
170 This sign is not included in the printed edition.
171 Unclear translation of the last sentence.

§36. DESCRIPTION OF A SMALL BIRD, HIS PROPERTIES, BENEFITS, AND APPEARANCE

Benefit: If you keep this bird in your rifle, then no one will be able to harm her. Put a piece of the bird, or its feather in the wad, while loading. If I then spot a bird, sitting in a crown or in its flight, or some four footed animal that I want to shoot, then I will aim carefully against the animal. Do not shoot until you are getting as close as possible for shooting it. If you would not hit it the first time then you will probably get it another time, because nothing can deprive you of it, once you have aimed against it. The appearance of the bird: She looks brownish, dwells in a big forest, in the brushwoods, in marshes and small ditches[172]. She is never still but flies on and off between branches and on the ground, only in the spring. She is not bigger than the so called goldcrest, and its tail grows upwards, always standing in the wind. It is separated from other birds by its tail.



§37. IF YOU WANT NO COURT TO BE ABLE TO GET YOU

If you are called to court with the biggest guilt, you will nonetheless win. Take three calf ears, two fresh and one

172 The word *ditches* is uncertain.

old, and three broken sewing needles. Then visit the person you have a controversy with, and take three sticks from his log pile on a Sunday evening. But beware so that no one spots you, neither on your way there nor on your way home. Also obtain three hairs from the one you have a controversy with, and sacrifice it in a running rivulet on a Thursday morning, while saying:

> *In tri nomen diabules*[173]*, my matter is won and as far away from me, as if I would lose or find 3 hairs on a balding head.*

§38. AN ART OF CATCHING FISH

Slaughter a hen. Then make a dough from wheat flour and sugar, you may also add raisins. Cut the hen open and fill her up with the dough, bury her in a dung hill and let her be until worms start growing in her. Then take the hen as she is and place her on a spot in the lake that you like the best, but not far from land. Then put a net, or whatever fishing equipment you want, somewhere around her spot, and you will see that the fish will arrive. Also throw in some worms, and you will get as much fish as you could ever want. But the first fish that is caught is thrown back into the lake.

Notes in the margin:

Tie a line onto a gallows nail and a stone. Throw it in in the lake, starting from land, and row at your pleasure. Mark as big an enclosure as you want, except for the spawning area, and say:

---

173 In the name of the three devils.

Within this enclosure you shall stay, and you shall not overstep it, neither due to heat or cold, rumbling or fright, until I give you permission. In nom. D. P. F. S. S. am. 3 times.

4, 5 or ☉ in the morning.

§39. AGAINST TOOTHACHE

Grind horseradish fine in a grater, and then pour vinegar on it. Notice that if you suffer from toothache on the left side, then the horseradish shall be placed on the right arm, and in the other way around. Let it be until small blisters appear, and then remove it and the toothache shall be gone.

§40. SO THAT NO FOX WILL TAKE THE CARRION WHILE SOMEONE GUARDS IT

Put some garlic on the carrion, one in the hole and some around it. Then you shall see that no fox dares to approach it, as long as the garlic stays on the places mentioned.

§41. FOR A DOG TO LOVE HIS MASTER AND FOLLOW HIM WHEREVER HE WANTS

Take the amnion from a bitch after she has whelped. Dry it off thoroughly and give it to the dog. Then he will follow you wherever you go and will not be able to part from you.

§42. MAKING ONESELF INVISIBLE

Go to the woods and find a raven's nest. Take your chance while the hatchlings are still white. Take one hatchling and hang it outside of the raven's nest and tie a thread around its foot, where you can get it back. Take great notice of where you have put the thread because you will not see it. Return to the nest at the time when they should be black.

When the raven sees his hatchling hanging there, he will leave and obtain an invisible stone which he will put in the mouth of the hatchling, in that he will not see him. When you have that stone, then you will be able to go anywhere without anybody seeing you.

§43. AGAINST TOOTHACHE

Find a fox and take the skin off of him. Then bury him without further touching him. Fry a piece of the skin and put it on the aching tooth. Then you will notice its wonderful effect, no matter how rough the toothache is.

Notes in the margin: Dig up a burdock root in the autumn, in October, on ♑ and put it by your teeth. Then the toothache will disappear.

§44. TO STAUNCH BLOOD

This blood pours easily
as the man who witnesses in court
knows what is right, but witnesses wrong
in nom. D. P. F. S. s. 3 times

§45. DEADENING BLOOD STAUNCHING PAIN

Put some dirt by the wound and say:

This wound shall never ache or give pain, any more
than this dirt. In nom D. P. F. S. s. 3 times.

§46. TO STAUNCH BLOOD

I deaden your pain,
I staunch your blood
N. N.
in nom D. P. F. S. s 3 times

§47. PROTECTING YOUR SHEEP AGAINST THE FOX

If you want to protect your sheep against the fox, then walk around your land and turn a stone upside-down at every corner, and say these words on a ᛏᚱᛃ:ᛟ: morning:

As long as this stone is upside-down
my sheep will be protected
against wolf[174] *and fox.*
I will dress you
and N. N. will feed you[175]
now, and for all my days.
I shall see you,
before you see me.
My words stand strong forever
and your mind shall
perish, disappear as smoke;
in nom. D. P. F. S. s. 3 times on each spot.

174 The *wolf* (sw: varg) is called *Gullfota* in the manuscripts. Both *Gulfot* (en: Yellowfoot) and *Gråben* (en: Greyleg) were common noa words for the wolf.
175 This line is not included in the printed edition.

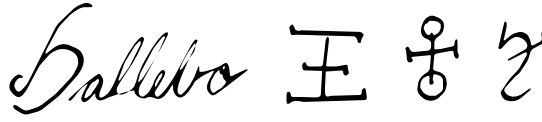
§48. TO STAUNCH BLOOD

Write these words with your own blood, in the name of the Devil, on a wooden chip:

Throw it in the fire and say:

This blood will never again pour so easily. 3 times.

§49. TO EXTINGUISH FIRE



Fire I exhort you, by the one who created all elements, that you shall be extinguished and lose all your power. You shall be extinguished and disappear as the dew disappears from the heat of the rising sun, in nom. D. P. F. S. s. Amen.

† † †

§50. PROTECTING YOUR FARM FROM THIEVES

Our Lord J. C., kindest master shepherd,
inhibit jealousy and anger from this place.

Where do you want to go, J. said to
- - - - - - - - - - -

Do you want to steal, murder, fornicate etc.
I exhort you, J. said, that you shall not;
I command you now, in your joints & your powers.
I command you, in your legs and in your feet.
I exhort you, in your arms and your hands.
I exhort you, in your ♡ & in the roots of your ♡ [176].
I exhort your intention and your will,
your senses and your soul [177].
I exhort you, for everything that is inside of you and upon you.
Fortis [178] *me, and fortis you.*
You shall not do it.
Likewise, I too in this moment send
upon you N. N.
and all N. N.
my assistants, to resist you.
In nom. D. P. F. S. s. Amen.

176 The printed edition transcribes *hjerta* (en: heart) in text, while the handwriting uses signs of a heart.

177 The word *håg*, related to the word *hug*, is here translated as *soul*. The *håg/hug* has been described as the part of the soul connected to thoughts, emotions and will.

178 Latin for *strong*.

§51. BINDING MARRIAGE

Take a seat on the spot[179], from where the person left ♂ ♀ ☿ and ☉ in the name of the Devil, and say:

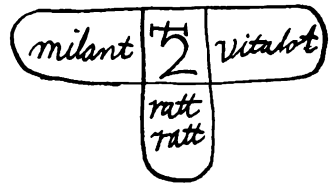
I sit on your spot N. N.
I sleep in your ♡,
in your mouth and in the hot blood of your ♡.
You shall love me as much
as your mother loved you
when you were swaddled.
You will love me
as Virgin Mary loved her anointed son.
She lifted him up in her lap
and turned him towards her.
So will I turn you towards me
in this day. From this moment on,
and as long as the world exists.
The words of God, amen.
In nom D. P. F. S. s.

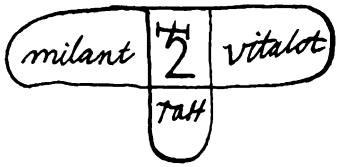
† † †

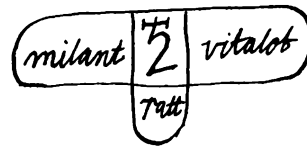
179 Probably the bed of the newly married couple.

§52. BANISHING HEADACHE

Have a pure maid or farmhand to piss on the threshold where the patient lies, and sprinkle some vinegar on the same place. Make a dough from this dirt and smear it on the forehead of the patient, in silence. Or make a wreath from the great Common Vervain called Verbenacka and put it on the head of the patient. Or hang these words around the neck of the patient, in silence, written with his or her own blood. This will soon appease the ache.







§53. DRAWING UP PHLEGM FROM THE STOMACH[180]

Against a mischievous stomach, take a green, fresh Oak leaf. Put it in water if it is dry or withered, and then it will become green again. Put it in the mouth 3 or 4 times. It will draw the phlegm and fluid up from the stomach of the person.

180 The handwriting contains a shorter addition at the end of this remedy, which is not included.

§54. BANISHING THE AGUE

Wrap the naked waist of the patient with leaves from the Sorrel, and when they dry and becomes withered, then bind green and fresh ones around again. Do this 1 and 2 days in a row, in ipso paroxysmo[181], it will soon soothe the heat.

§55. Tie Angelica leaves on top of the head of the patient, this helps.

§56. Give a distillate of Pennyroyal for the fever ailed to drink, together with a Pennyroyal sprig wrapped in wool, to be smelled at. Or put it in his bed under the covering and the sheet, or sprinkle Leek leaves in the bed before the Tertian fever grabs a hold of him. Do this for some times in a row, and the fever will withdraw.

§57. Take all of the piss he sheds right after the paroxysm, bake a cake from it with flour, which you will feed a hungry dog with. Then you will find, after doing so 3 times in a row, that the dog will catch a cold, but the fever ailed person will be well.

†††

181 In the time of paroxysm.

§58. Write these words on a ♃ morning before sunrise, and hang it around the neck when the disease arrives. Cut it off with a knife on the 9th morning, at the same hour. Throw it into the fire and do not look back. Make it so that neither you nor the patient will feel the smell thereof.

Cold, you came fresh from the north
3 rode in the east,
3 rode in the west,
and 3 rode to the precious river
in which Christ stood himself,
about to be baptised by John.
Son of St. Mary
Christ, son of God,
and Christians shake in their holy blood.
The anointed, brave & blissful dog,
it makes them hot and cold,
but I shall bind him
said Christ, son of Mary.
You shall never shake or quake
man or woman, farmhand or maid,
daughter or son,
or who carries these words,
who carries them
in this moment, in this day,
in this wound
and in all days to come
in nom D. P. F. S. s. Amen.

§59. BANISHING TOOTHACHE

Write these words and hang them around the neck.

Ergo egregia
Pro nobis Sancta Apollonia
funde preces ad dominum
ne propter multitudinem criminum
vexamen doloris dentium
nobis semper perpetuum
amen.

O Dens, qvi beatam apolloniam dentibus excusis tandem triumpantikem fecisti: Tribe mibi ut ejus mortis intercessione a praesente dentium dolore omnem liberarer per eum, qvi venturus est judicare vivas et mortuos per ignem in nom D. P. F. et S. S. Amen.[182]

§60. AGAINST DEAFNESS

Pour distilled water[183], made from fresh baked rye bread, in your ears. It banishes all aches in the ears, quite often.

Mix house leek, red onion, olive oil, human milk together in a glass with powdered ginger, and put it in your ears, after 3 days.

§61. WHEN BLOOD IS POURING FROM THE EARS

Grind together Morel[184], white incense[185] and mix it thoroughly in some wine. Strain it through a piece of linen cloth

182 Prayer to Saint Apollinia, patron of dentists, whose teeth were said to have been pulled out during torture.
183 Alcohol.
184 Translation unclear.
185 Referred to as *vit rökelse* (en: white incense) implying its purity, and is probably related to a resin from the *Boswellia* genus, i.e. frankincense.

and administer two drops in each ear every time.

§62. AGAINST CONSUMPTION

If a person has a heavy breathing, severe coughing, and lots of phlegm in the throat from which pus comes with the spittle, and his limbs gets feeble by time, his head becomes heavy. If he gets a lot of coughing, fever and thirst, then the phlegm will go into the lungs; but if the throat starts to ruckle, then it will go to the chest. Advice against this:

Letting liquorice extract and/or syrupus de prassio[186] melt in the mouth will banish and clear out prolonged diseases in the chest, originated from cold, which are hard to exterminate.

§63. Anointing the chest mornings and evenings with finely chopped diadragachantum frigidum[187], often used and bought at the pharmacy, will act expectorant and prevent further liquid from running.

§64. Simmer Wild Marjoram with figs, raisins, Rue and honey in wine, and drink it lukewarm every evening and morning, for a long while.

§65. Pour half a tankard of Rhine or French vodka into a clean glass bottle. Add half an ounce[188] of gentian powder, shake the bottle and let it be for 3 hours. Then drink 2 spoonfuls of the liquid made from the powder, as mentioned above,

186 Syrup of horehound.
187 Cold diatragacanth.
188 The texts says *lod*, which measured approximately 13 gram.

every evening before bedtime, and you will be well in the morning.

§66. Take 4 or 5 drops of the clear Juniper Berry oil together with some warm wine drunk every day, followed by a 4 or 5 hour fast. Anointing the chest and the navel with this oil is also good against a bad stomach. It clears the constipated stomach from all the cold, viscous liquid and impurity. It banishes cough that originates from cold, and gives you your appetite back.

§67. Simmer Mugwort and mix some white sugar used for honey in it. Or continuously eat and drink lots of liquorice, boiled in milk; it takes away the phlegm, soothes the cough and clears the chest and the lungs.

§68. Simmer seeds of Cress in wine and honey, and drink it on an empty stomach in the morning, and in the evening, for a long period of time.

§69. Add a teaspoon Aqva Theriacalis[189] in some wine. It clears the head, the chest and the most prominent parts of the human which are: the brain, ♡, the lungs, the stomach, the liver, the spleen, and the secret, it strengthens it. It also banishes whatever hernia or disability you might have.

189 Treacle water.

§70. Use 6 drops of Elixir Proprietatis Paracleci[190]. It aggravates all hot and cold diseases, in the head, the chest, the lungs, and it stretches the birth-limb[191], it prolongs the life of the human and makes her healthy and healthy.

§71. SAVING A HARE, HUNTED BY DOGS

As soon as you hear a hare being hunted by a dog, and you know the name of the dog, then say, at the same time as you draw you knife, and showing it:

> *N. N. (the name of the dog), the hare you are hunting shall be free and safe, as long as this knife is firmly stuck, and I say this in good faith in nom. D. P. F. S. s.* 3 times.

N. B. Run the edge of your knife into a wall or some fresh wood as you are saying these words, and he will be free from shot or death for this time.

†††

190 A tincture that sometimes contains myrrh, aloes and saffron. It is often referred to as Paracelsus' Elixir. A reference can be made to Song of Solomon 4:13-4:14.

191 The penis.

Collegium 2nd Part

§72. BINDING A THIEF SO THAT HE WILL NOT LEAVE THE PLACE FROM WHICH HE HAS STOLEN—IN THE FINNISH WAY

In secrecy, put a human skull or a leg bone in a piece of linen cloth on a 4 day. Then take the cloth in which the bones are and put it at that place and in that room in which you want to have your belongings protected, and say:

I lay you here.
I put you here.
I bind you here
and all of those who enter this ring,
so that they will not rob or try
to take or steal
anything from me
in nom. D. P. S. s. Amen.

It does not matter if the bones are borrowed or not. Best is to borrow them for a relevant period of time.

§73. BINDING BELONGINGS

I N. N. bind this treasure through the powers of God, and you, his inhabitant, shall be mute and powerless. I bind your tongue, your liver and the roots of your lung in the name of the trinity. in nom. D. P. F. S. s. Amen. Then 3 times Pater Noster.

§74. DOWSING WITH A BOTTLE

Pour turpentine into a bottle which is then well sealed with a cork; when it is moved over belongings it will foam.

§75. KNOWING THE NAME OF THE ONE WHO HAS STOLEN

Tie a string around a diamond and then hang it into a beer glass. As soon as the name of the guilty one is mentioned he will move and ring[192].

§76. Take an inherited key, an inherited psalm book. Write the names of the suspects and put them in the psalm book. Put the key in the middle of the book so that it may not me moved, and then bring it between the index finger tips of yours and the help seeking persons fingers. Then call the names of the ones who are in the book; when the guilty one is called the book will twist.

192 A diffuse picture in the margin suggests placing something across the diameter of the glass from which the string may hang.

§77. COUNTERHEXING THE ONE WHO HAS HEXED ANOTHER PERSON, HIS RIFLE, OR TAKING AWAY HIS SUCCESS IN THE WOODS[193]

When the ground is bare, seek your opportunity to get a track of the suspect. Bring up your knife and cut loose the turf or the foot track counterclockwise, turn it upside down, seal it with a cross ✝ and say:

> *As long as this turf lay turned upside down, the hands and feet of N. N., eyes and mouth, liver and lung-roots, stomach and ♡-roots and all your managing with rifles, success and benefits, will be corrupted and destroyed now and forever, 3 times in nom. D. P. F. S. s. Amen.*

Then shoot at the turf.

N. B. The suspect should have carried his own rifle while making the foot track. Note: Shoot first in the foot track, after which the turf is taken up. Or do as you wish and what is best, so that the suspect will not understand a thing. This shall take place on a ♄ day or a ☼ day.

§78. REGAINING FIRE WHILE IN THE WOODS

Pick up some dirt and throw it counterclockwise over the lock, and pull the trigger with the ring finger and the long finger, and it will fire. Do not look back as you fire.

193 In the beginning of Collegium 2nd Part and some paragraphs ahead, some spells have changed place in the printed manuscript. In this case I am following the original manuscript. This paragraph for example, is found later in the text printed edition.

§79. KNOWING WHERE BOTTOM FINDINGS ARE[194]
Visit the place either on a ☽ ♀ morning at dawn, when there is snow on the ground. If there is a hole in the snow or if the frost in the ground is gone (in the case of when the snow has been shovelled away), then a finding lies below.
ex. Schenberg.

§80. RELEASING THE AFTERBIRTH FOR A WOMAN, AFTER SHE HAS GIVEN BIRTH
She should blow three times into an empty bottle, and it will immediately be released.
Probatum est.

§81. FOR A CHILD NOT TO GET SCABIES OR RASHES
As soon as the baby is born, as it has been taken from the mother and before it has been washed, it should be placed naked in the stove.

§82. TO PREVENT A CHILD FROM BEING NOISY
As the child is born it should be silent in the room, no speaking. Then it will not become so noisy.

§83. IF CHILDREN ARE NOISY
Whip them with birch twigs taken from a birch whose twigs are hanging over a road, on which a corpse has been carried.

§84. SO THAT ANIMALS AND BIRDS WILL APPEAR IN THE WOODS
When shooting birds and animals so that they die, you shall touch them with the muzzle of your rifle before touching

194 *Bottom findings* (sw: bottenfynd). It could be related to both water catchments and treasures in general.

them with your hands. Then take some feathers from under the left wing of the animal, 3 splinters from 9 different types of load-bearing wood, and a corpse's tooth, taken from the cemetery. As the rifle is fumigated and slightly warmed with this, the wild creatures will appear for you. The fumigation shall take place ♃ 3 hours before the ☉ is setting. The tooth is replaced the same night.

§85. THE FOLLOWING WORDS ARE READ WHEN A RIFLE WILL NOT KILL

My girl so witty.
To me you are so jaunty.
The words I send to you,
you carry me forth,
in woods and land,
in flesh and hair,
from top to toe;
you shall never let me down,
in life or death,
in sorrow or need,
in due time, in case
I am Christianized.
N. N. Amen.

§86. TO USE WHEN DIGGING UP DISCOVERIES, A CANDLE THAT GOES OUT WHERE THE DISCOVERIES ARE

The German Way
Use sulphur, frankincense[195], wax, and cotton as a wick. Make it as thick as one's little finger.

195 Called *veirach* in the manuscript. Related to the German word *weihrauch* (en: consecrated smoke).

§87. DITTO IN SWEDISH

Use myrrh, aloe, resin[196] or double turpentine oil and wax. Use cotton as a wick.

§88. A BOTTLE WHICH FOAMS AT THE SPOT WHERE HIDDEN THINGS ARE CONCEALED

Use Sangonis vini Draconis[197] for 12 :/:[198]. Seal it well with a cork.

§89. YOU SHALL CARRY THE FOLLOWING WHEN DIGGING FOR SPETHIGANS FRÖ[199]

Mezereon, valerian or valerian root, garlic, everlasting wood[200] (covering small plants that grow in the bark) from Oaks and Flying Rowan.

§90. BINDING THE WARDEN[201]

I N. N. bind this treasure and its guardians in the most holy name, as our Lord J. C. did bind all the devils in Hell's Pain, in nom. D. P. F. S. s. Amen.

I command Luciferd, Bjälsebub and Pluto to leave this room, to that room and place in which they are ordered to suffer and be plagued by the Father, the Son, and the mighty powers of the hand of the Holy Spirit. Amen.

---

196 Called *Harpex* in the manuscript. It could also be related to *Harpåjs* which was a mixture of soap and tar, used to smear boats with.
197 Wines of Dragon's Blood.
198 Unknown word follows. Probably related to a monetary currency.
199 *Frö* (en: seed). Unknown meaning of the word *spethigans*.
200 *Everlasting wood* (sw: ändelöst trä). Uncertain translation.
201 *Warden* (sw: vården), a sort of familiar spirit or a part of the human soul. Related to the wraith.

A murder sword can be used for drawing a circle around the place, and then making a cross across the circle. And if bottom findings are found, then the sword should be put in the middle of it before it is carried outside of the ring.

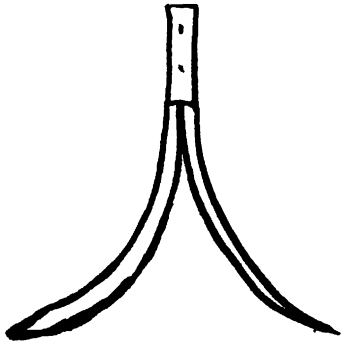
§91. SO THAT THE WARDEN WILL NOT CONFUSE YOUR EYES, WHEN DIGGING UP A TREASURE

Hang (stick it) a wedding ring by the eyelid, and ghosts will not be able to confuse your eyes or steal your vision.

§92. MAKING A DOWSING ROD

Cut yourself a one year old Hazel, Flying Rowan, Juniper or Spruce cutting, on a Maundy Thursday before ☉ rises. Drill a hole in the top end on the thickest part and put in it: silver for finding silver, copper for finding copper, and gold for finding gold. It is then anointed by the thickest end with juniper oil[202] and oil of amber, after which she will react.

She should be thoroughly anointed before use, and the hole should be moulded full with the above mentioned. A piece of chamois leather with vellum should be tied over the hole.



202 It probably contained turpentine.

§93. IF YOU WANT A DOWSING ROD THAT SHOWS VEINS OF WATER

Cut yourself a year old root sucker and anoint her with the above mentioned, and she will guide you to water.

§94. IDEM

Cut yourself a year old twig from an ash, standing in the north and south, on the 24th of June in declination of the ☉ and it will show where bottom findings are, when she has been anointed.

§95. TO STAUNCH BLOOD

Take a twig from the abovementioned tree on the same day and time and put it on the wound, then the blood will soon stop.

§96. FOR A HORSE NOT TO EAT, EVEN THOUGH HE GETS THE BEST FODDER

Take a twig from the tree mentioned above, on the same day and time. Put it in the crib, and he will not eat anything.

§97. TO PREVENT A THIEF FROM LEAVING THE PLACE FROM WHICH HE HAS STOLEN

Go to the graveyard while a corpse is being committed to the earth by the priest. When the priest throws the first shovel of dirt upon the corpse, then take a handful of the dirt which was dug up from the grave, while reading Pater Noster for yourself. Do the same with the second and third shovel as with the first one. Sprinkle some of the dirt around the object or in that place you want to protect from the hands of thieves. Make sure not to create any opening in the ring, and the thief will be standing inside of it, until you help him out.

§98. HORSES THAT HAVE LOST THEIR STRENGTH AND COURAGE

Take the fæces from a horse, from which you want to deprive of his or her strength while it is still hot (whose owner took the strength from your horse). Make it good and give it to your horse in malt together with some garlic and castoreum.

§99. IDEM

Dip a piece of bread in vodka and let a horse sniff on it, together with some garlic. Give it to your own horse and it has gotten the strength of the other one[203].

§100. IDEM

If you take the food being chewed upon from a horse, giving it to your own, then it will acquire the other one's strength and courage.

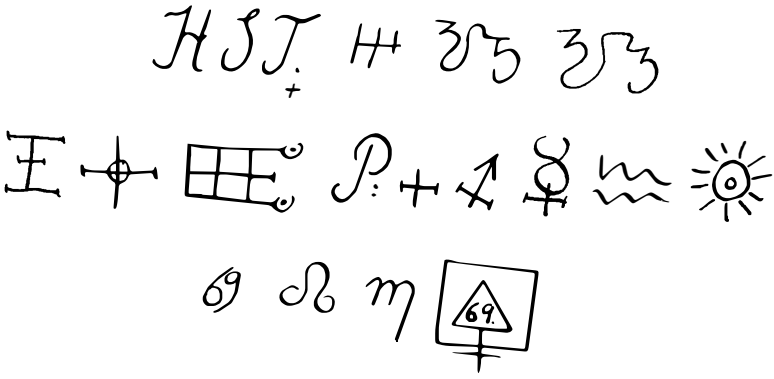
§101. SO THAT HORSES WILL BECOME BRAVE

Take some from the Christmas drink while it is being brewed, mix it into some flour and let it dry. It is given to the horse every now and then, together with some human milk, if you wish.

203 The breath has in many cultures been regarded as linked with the soul. Worth to mention is the relation between the two Swedish words *andas* (en: breathe) and *ande* (en: spirit).

§102. FOR A DOG NOT TO GET LOST

With a piece of bread take some sweat from the arm pit, the crotch, and from under the feet. Write the following on the bread, with your own blood, taken from the finger on the left hand, and give it to the dog:



§103. IDEM

Take a piece of bread, spit upon it, and he will follow you.

§104. TAMING BULLOCKS

As soon as you have arranged the yoke and the bullock enters the field, you will whisper Pater Noster backwards in both ears, beginning with amen. Then read 1st of Art of Faith[204] and stick a sewing needle in the rump, and they will walk as lamb.

§105a. CURING CATARRH[205]

Take a withered human bone from the graveyard; borrow it for an agreeable time. Put it in the fire & burn it to ashes ♀, after which it is given to the horse on the waning and waxing moon, together with some garlic ⊕.

204 Unclear transcription.
205 *Qvarka/Kvarka* in Swedish.

§105b. IDEM

Take 9 pieces of hair under the leg of the horse, and 9 from the rump, which is cut asunder. Give it to the horse together with clay from the opening of the oven and oat, on the waning and waxing moon.

§105c. IDEM

Meat from the marten, Devil's dung, Garlic, hepar antimonium[206]. This is given by Jan in Snörebo against catarrh. Ride them warm, fumigate them with tar, and also use fresh *fornsvamp*[207].

§106. CURING A HORSE WITH THE HEAVES

Take the same items, as used for the catarrh, and add some sperm[208]. The sperm is harvested/taken in the spring during mating season. It is mixed in flour to a dough, which is dried well and distributed during new moon or full moon.

§107. REMOVING WARTS AND CORNS ON HUMANS, AND SARCOIDS ON BEASTS

Ask for the name of the one with the warts (and the creature with the tumours), and then start reading, slowly for yourself:

You N. N. S. (the one with the warts)
with warts on your hands, etc.
They will soon moulder away
as N. N. S. body in N.N.

206 Liver of Antimony.

207 Hard to interpret. The printed edition suggests the word *fornsvamp*, which directly translated into English would mean *ancient mushroom.*

208 The word referred to is *frösput*. It consists of the two Swedish words *frö* (en: seed) and *sput/sprut* (en: spurt).

(one ought to know what corpse was last buried, in the parish church which you belong to)

who is dead, and was buried this .

This is read 3 times in both the waning and waxing moon.

This is used for sarcoids on creature.

§108. GOOD LUCK IN THE WOODS

If you have someone with you in the woods, then take notice of when he is urinating. Then stand on the other side of the road, and make it so that you will urinate last. Or stand in his foot tracks, where he stood when he urinated, and urinate where he urinated, and your luck will come back.

§109. SO THAT NO ONE CAN STEAL YOUR FIRE OR CONFUSE YOUR EYES, WHEN YOU WANT TO SHOOT

Take a piece from a n executioner's axe, a piece from a rapier used for killing a man and silver from something inherited. Make a fire steel thereof and aim next to a ring, fastened on the rifle barrel, just by the muzzle.

§110. CURING A DOG WHO IS NOT DOING WELL IN THE WOODS

Take some of the sticks which have fallen off of sledges, and lies by the stones in the road. Give it to him, in bread, on the waning and waxing moon.

§111. IDEM

Take the dog to a crossroad on a ♃ morning before sunrise. Lift its right front paw and cut counterclockwise with a knife. Pick up the turf and cut a hole in it, in the size of an egg. Put 1 piece of bread in it, 3 specks of gunpowder and 3 hail shots, and let the dog take the piece of bread, through the little hole in the turf, by himself. Then put the turf back as it used to be.

§112. WHEN THE RIFLE WILL NOT TAKE A CREATURE

After having fired the first shot, you shall take hair, feather, faeces or blood, and putting it in the wad. Then it will work.

§113. IMPROVING GUNPOWDER, SO THAT IT WILL BE SUCCESSFUL

Take a snake, preferably before the Lady Day, which is the best, or in the spring before he has gotten his skin. Dry and pulverize him, and mix some of it into the gunpowder, after it has been loaded into the rifle.

§114. FOR A CRESTFALLEN CREATURE

Take your knife and cut the outermost part of the creature where the tail is attached, until it bleeds. Let 3 drops of blood drip on 3 pieces of bread, which is given to the creature and also put into the wound. This is then wrapped up with its own hair, together with a head louse and a piece of bier cloth. They are then fed with an egg which has been prepared with tar, and a herring, which is given with the head first, down the throat.

§115. IF THE COWS ARE CRESTFALLEN

When you discover that the cow is crestfallen, then take her milk, and make a good fire on the stove as you get home. As

soon as it burns at its best, then throw the milk upon the fire in the 3 holy names. Lock yourself in your room, so that no one else may get inside. If anyone else gets in, who has been sent out by the one who has milked the cow[209], and if he steals or borrows only a very little of what is yours from the farm or the room, upon the setting of the ◎, then he will get to keep it and you will lose it. As soon as the milk is thrown on the fire, then the thief will get great pain and scorches in the stomach, and all limbs. As soon as he is fumigated with something that belongs to me, or used to belong to me, then the cow will be well and I will lose all my milk; and the other way around.

§116. FOR HORSES TO BECOME WITTY AND CHEERFUL

When they are between 3 and 7 years old, give them the afterbirth from a mare that has given birth to a foal for the first time, 3 days in waxing, and 3 days in waning, and they will be cheerful, quick and witty as lion.

§117. IBIDEM

When shoeing the front hooves of your horse, then place a quill with mercury in it underneath the shoe. Then use a bell-pull as a bridle rein, preferably stolen, and they will be bright and cheerful.

209 The reason for cows being crestfallen was in many cases related to someone having been stealing their milk. Witches was said to put into service a trained familiar spirit called *bjära*, mainly used for stealing milk.

§118. IBIDEM

Put some blood from a bat, and a piece from its body, under the shoe when shoeing your horse.

§119. IBIDEM

Take 3 drops of blood from the throat, by the head, of a white cock and drip it on each of the horse shoes before they are put on. Then he will become so agile, in that he will not be able to stand on his feet without dancing.

§120. BEING ABLE TO KILL A TREE, WITHOUT ANY VISIBLE DAMAGE

Take two living bats, and put one by the edge and one by the hammer on an axe, when the handle is being attached. As many trees you touch with this axe will die, but you better take good care of not wounding your own body with it, because it will have nasty consequences, turning into gangrene.

§121. FOR MEAT ANIMALS TO EAT RYE IN THE AUTUMN, WHEN THEY SMELL OF DUNG

Smear the nostrils and the muzzle with fine tar, and they will eat rye in all places with indulgence.

§122. SO THAT COWS WILL BE ABLE TO RECEIVE THE BULL

Give them together with salt, either hare's rennet taken during the mating season[210], or *lakaklor*[211] which is found in the head. Juniper rennet (the flour that dusts when the juniper is in blossom) is also good. Skin from the salmon,

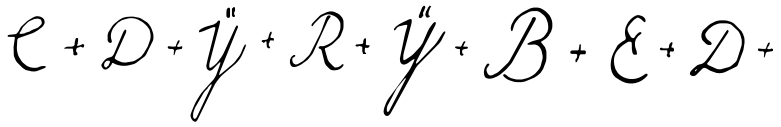
210 *Mating season*, uncertain translation.

211 Transcribed in the printed edition as *lakalor*. The written manuscript is unclear. Unknown meaning.

roasted on embers, is also good.

§123. FOR A MAIDEN TO LOVE YOU

On a ☼ morning before the ☉ rises, write these Wittenberg letters:



with the blood from a white cock, on your left hand, and touch the person in question first on the head, then on the chest and lastly the genitals, and say:

> *You will love me, as much as your mother loved you, while you were in the swaddle.*

§124. MAKING A HORSE LIMP

Take a nail from the graveyard, which has been in a coffin, and put it in the nail hole or in the horse's footstep, for 3 days, and he will become limp for as long as you wish, until you remove the nail.

§125. COMMANDING PEOPLE TO DO WHATEVER YOU WANT

Crawl counterclockwise on a Maundy Thursday morning, and break off a twig from a Flying Rowan.

and say:

Where I am placing it, there you shall go,
and stay there as long as this stays there.

Then break off three twigs (better ones) and ask to be able to borrow from whoever you want. Then place the 3 twigs at the spot from where you have borrowed something. But do not forget to sweep three times counterclockwise with the twigs and the item you have borrowed and he will arrive at the spot.

§126. GIVING SOMEONE DIARRHEA[212]

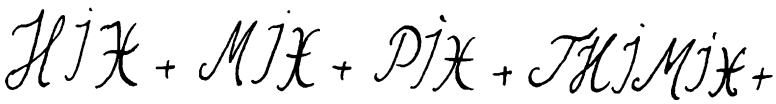
Ride a horse until it sweats and then take the tuft from between the back legs, put it in the flagon or give it to whoever you want, and he will get diarrhea.

§127. COMMANDING SOMEONE NAKED TO THE SPOT

Take a dog or a cat skull, and put mercury in it mixed with three drops of blood taken from whoever you want to trick. Mix everything into a dough on a ♄ day. Put it in the place at which you want him to make a fool of himself.

§128. TO KNOW WHO HAS BEEN STEALING WHAT IS LOST

Cut a piece of cheese like a dice & draw these words upon it:



Give it to the one you suspect has been stealing. If he will

212 The word *durktlopp/durchlopp* is a Swedish-German hybrid word traced to the German *durchlauf* (en: run-through). It was a symptom of bacillary dysentery (sw: rödsot), and could often lead to death.

eat it, then he is free, but not in the other way around.

§129. TO KNOW WHO HAS BEEN STEALING

Take a raven's heart and the farthest out feather from the left wing. Put it under your pillow at night and you will see the form of the thief, if you fold the feather into a wing[213]. If you want him to return what he has stolen, then cut a chip from the place where the stolen goods used to be, and write their characters upon it, with the blood from a white cock:

Go to the woods and put this chip under the roots of a spruce, and the thief will get no rest, neither night nor day, until he returns what he has stolen.

§130. IDEM

Write these characters on a chip taken from a fresh Oak, and burn it to coal. Take the coal on a ♃ day, put it under a household mill and grind 3 times with your wrong hand (left), in the wrong direction. Then put it in a linen bag and go to a rivulet that runs towards the north, and tie it so that the stream whips it. Then the thief will have no rest or mercy until he returns what he has stolen.

§131. PREVENTING FATIGUE WHEN WALKING

Carry Mugwort and Vervain 8 days before, which were dug up 8 days after Bartholomew Day[214].

213 Unclear translation.
214 24th of August.

§132. ITEM
Whoever carries a stick from the aspen tree cannot become tired.

§133. ITEM
It is good to place the leaf in the shoes.

§134. SO THAT DOGS AND SNAKES WILL NOT BITE
Carry Mugwort or Common Vervain, which should be dug up when the ☉ is in the ♍, 8 days before or after Bartholomew Day.

§135. FOR A CHICKEN TO LAY A LOT OF EGGS
Give them lots of cress or hemp seeds, and they will lay eggs.

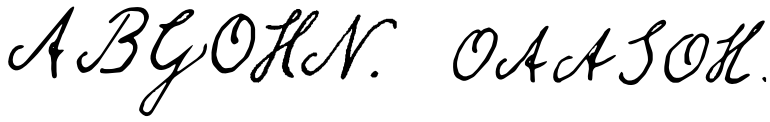
§136. TRYING ALL KINDS OF SEED
Put some grain stones from all kinds of seed, in the earth, on the 8th of July. Let them be until the following 20th day. Take good care of the seed that grows the best, until the next year.

§137. BANISHING BED BUGS
Put the bile from an ox in the cracks. Item, pour horse urine in the cracks, or water in which crayfishes were boiled.

† † †

§138. SOOTHING TOOTHACHE

Write these words on bread and let the sick person eat it for 3 mornings:



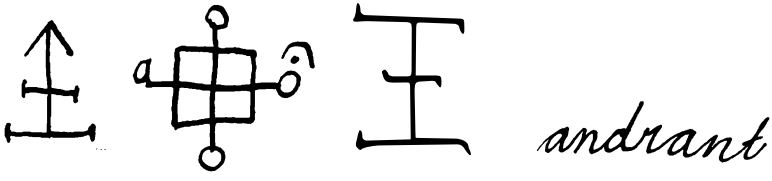
The person must eat the three top words, and then the three bottommost quadrangular pieces, and saying:

Tibi mulecanis.[215]

215 This could be interpreted as *tibi* (lat: you, to you), *mule* (en: muzzle), and *canis* being the genus of dogs, wolves etc. It could thus mean 'to you, muzzle of the dog'.

§139. CASTING SINKERS AND HAILSHOT THAT WILL NEVER FAIL

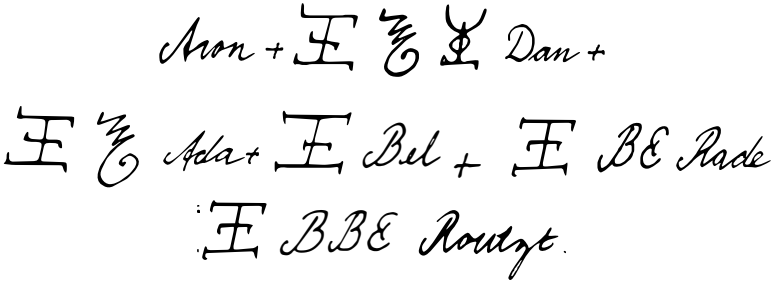
Anneal them in bear fat some time before you will use them in



Nom: They will never fail, that is the truth.

§140. EXTINGUISHING A CONFLAGRATION

Write these Wittenberg words on a chip from the house that is on fire, and throw it into the flames:



Then it will soon go out.

†††

§141. READING AWAY FLUGET[216] FROM A HORSE

The troll sat in the mountain
the horse got the flug
spittle in the hand
hit the mouth
cured at once.

In nom D. P. F. S. s. am.

When you spit in your hand, then hit the horse on the mouth, and walk around him 3 times counterclockwise, and he will be well.

§142. SUCCESS WHEN TRADING HORSES

Dig up the stone by the root of an anthill, which is called myrsten[217], and is green in appearance and not especially hard. Keep it with you and stroke your horse with it *in nom. D. P. F. S. s 3 times.*

§143. AGAINST FLUGET IN HORSES

Rut[218] *draws her bow towards her feet*
shooting all resistance she meets.
No said Lord J. C.
You will shoot into a lake where no one rows,
in a forest where no one lives
against a rock, containing no fire.
In nom. D. P. F. S. S. 3 times.

---

216 A sudden disease accompanied by severe pain. The source of the disease was in some cases seen as magical.
217 *Myrsten* (en: ant stone).
218 See Book of Ruth in the Old Testament for a possible reference.

§144. SOOTHING TORRVÄRK[219]

Cut yourself an aspen twig between the 11th and 12th of July at 1 a.m. But also observe so that it occurs during the first hour when the ☉ enters the ♌. It should also be ● ☽, and the person who will cut it should be born in ♍. Put it on the spot, and the pain will disappear.

§145. AGAINST STUBBORN HORSES

Whip them with an ash twig, which has been in the same way as described above. Then they will walk.

§146. FOR HORSES TO FEEL COMFORTABLE

Give them the stains of blood, from a woman's linen cloth, preferably from a mother. Then they will feel comfortable, and they will keep their devotion and strength.

§147. BANISHING MICE

Mix file dust in sour-dough and give it to them, together with Valerian and False Hellebore, and they will be wasted.

§148. SOOTHING AND DEADENING PAIN IN WOUNDS

Maid Mary walks across a cemetery
to anoint the wounds of J. C.
I bless this wound with my 10 fingers
so that it will never ache or burn
nor the wound in the side of J. C.
in nom. D. P. F. S. s. 3 times

This is read, and all pain and ache will disappear.

---

219 *Torrvärk* (en: dry ache) was a disease featured by joint and muscle pains, in some cases related to rheumatism and gout.

§149. HEALING SPRAINS

Oden rides across Skenneberg.
He rides his horse from sprains and strains
in nom D. P. F. S. s.

Read 3 times.

§150. CATCHING FISH

Take a piece from a chasuble (altar cloth), and a bone from a heron. Tie it to the net and smear it with heron fat. Then the fish will swim inconsiderately to it.

§151. DESTROYING BUTTER SUCCESS

Sprinkle some saccarum album[220] in the cream, and there will be no butter.

§152. PROTECTING WOOD FROM FIRE

If you rub the wood with alum it will not catch fire.

§153. MAKING HORSES BRAVE

Give a horse a magpie ♡ ♂ to eat together with oat, and they will become dazed.

§154. BECOMING VICIOUSLY CUNNING

and eat the brain of a fox, and the ♡, prepared with spices. Or grind it to ♂ and ingest it in a drink, mornings and evenings. Should it not help then eat fox eggs (the testicles and the kidneys).

220 White sugar.

§160. TO BLACKEN ANIMAL HIDE

Take oak apples, alum, a young Oak leaf, vitriol[224], and simmer it in strong vinegar. Add some salt and put the hide in it for a day. When it turns cold, it has become black and smooth as velvet.

§161a. GOOD SUCCESS WITH BUTTER

When the cream does not want to turn into butter, then the reason is most often the churner. If she is sour or bad for some other reason, then take garlic, sulphur and dog hair and thoroughly fumigate the churner. Then the malignant steam will be impelled, and fine butter will become of it. ⊕

§161b. FUMIGATING WITH OTHER THINGS[225]

9 twigs from 9 fruiting trees, are taken on a ☉ before ☼ rises. Sulphur, Garlic, Valerian, cat fæces and Devil's dung.

§162. WHEN THE DRINK DOES NOT WANT TO FERMENT

If the drink does not want to ferment, and then pour it into another vessel, fumigate it with hyphæricon[226] and Valerian, and it will work.

§163. SEEING A ROOM FULL OF SNAKES

Boil a living snake dry, together with wax, in a new clay vessel. Make a candle thereof, light it, and nothing but snakes will be seen.

224 Sulfuric acid.
225 Originally written in the margin.
226 St John's wort.

§164. GRABBING HOT IRON WITH YOUR HANDS
Smear your hands with Träakelse[227].

§165. DRAWING LETTERS ON THE BODY
Write them on the body with ink, in the sauna. Then cut the skin open with a razor blade and sprinkle some lampblack in it. Then the skin will heal from the heat.

§166. IBIDEM
Take nitric acid[228] and the herb Cantharides[229]. Let it be for 24 hours, then write with it on the body upon which blisters will appear. When they are healed, the scars will remain.

§167. VIRGINITATEM EXPLORARE[230]
Give ammoniacum[231] simmered in water. Corupta mingit[232]. Put hare bile in the jug, for the same effect.

§168. NOT BEING RIDDEN AWAY FROM, WHEN YOU ARE IN COMPANY
If you are in company with someone, and you do not want him to ride away from you, then tie a piece of Garlic on the horse upon which you ride, and he will steal the power from the horse of your company, so that he will get tired where yours will ride fast without any accident.

227 Variation of the Swedish word *teriak* (eng: theriac).
228 *Skedevatten/skedvatten* (ger: scheidewasser), can either be traced to *nitric acid* or any fluid used in the gold parting process.
229 This name is more likely to refer to the Spanish Fly, and is not a herb, but a beetle.
230 Investigating virginity.
231 Ammonia.
232 He/She urinates bad/harmful things.

§169. ELIMINATING CRICKETS AND BED BUGS

When you want to eliminate crickets and bed bugs from the house, then fix it so that you put some of them in the clothes of a visiting person, so that he will bring them home to his house, and slowly say:

> *I will dress you, but N. N. and his home will feed you, soon enough, in nom. D. P. F. S. S. am.* 3 times.

Then they will flee and follow the others, and abandon their old shelter.

§170. NOT GETTING WORRIED WHEN VISITING A PLACE WITH BED BUGS

As soon as you sit down and you take notice some bed bugs, then rise quickly, grab your knife, hit the edge into the wall alongside the bed or above it, and say:

> *As long as this knife sits firm,*
> *shall my body and clothes stay clean*
> *as well in flesh and hair*
> *and not becoming plagued*
> *in nom. D. P. F. S. S.* 3 times.
> ⊗

§171. AGAINST THE HAG-RIDER[233] THAT RIDES ON HORSES

When the hag-rider is riding on the horses in the stable, then hang a mare broom, a magpie, a burnt ram's horn, an owl's head and some Garlic, above them.

---

233 The hag-rider is related to the *mare* (sw: mara) and to the word *nightmare* (sw: mardröm); in many cases described as a sort of incubus demon.

§172. FOR WILD CATTLE
Take the key to the church, and hold it in a burning baking oven. Then pour sweet milk on the wall surrounding the graveyard, and let it fill the key three times. Give this milk to the cattle, and it will become well.

§173. STOPPING DIARRHEA[234]
Remove a chair leg. Pour milk through the hole and give it to them.

§174. AGAINST HOT DISEASES[235]
Give them fresh tar, and it will disappear.

§175. WHAT TO TAKE CARE OF, FOR A NEWBORN CALF TO SURVIVE
When calves are new-born, then remove the fungus from their hooves, and they will not fall when on the ice.

§176. AGAINST SWINE DISEASES
Burn an anthill to ashes, pour sweet milk in it. and give it to the swine. Then it will become well.

§177a. AGAINST SHEEP DISEASES
Give them tar, Lovage and Wormwood. Smear their muzzle with tar.

§177b. ITEM
Put a log smeared with fresh tar in the stable, and they will eat from it at will.

234 Uncertain translation.
235 Fever.

§178. DISEASE IN CREATURES

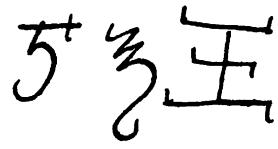
Smear a Baltic herring with tar (small herring), and give it to them whole. Then give them yeast and fresh beer so that they will heal and become free from the contagion.

§179. GETTING A GIRL, NO MATTER HOW FAR AWAY SHE IS

Take two copulating frogs on the six month period[236] before Lady Day. Put them in a box and drill some holes in the lid, big enough for an ant to crawl into them. Put them in there a ♃ morning before the ☼ rises. Hurry away and do not look back, and beware so that you do not hear them scream, because then you will become all deaf. Take the box back on a ♃ morning at the same time, and you will find that both of the frogs have been eaten. Take the bones out from the box and you will find one ♑ and one ♈. Take the ♑ and stick it into the clothes of the woman you like the best, and she will come to you, no matter if you walked or travelled far away. When you want to repel her, then take the ♈ and touch her with it and she will soon leave. NB as soon as the bones are taken out from the box you should place them on the altar for 3 Sundays. Then they are ready to be used.[237]

§180. IBIDEM

Get yourself an apple, and cut an unnoticed hole in it. Drip 3 drops of blood from your left finger, in the hole, in



236 Uncertain translation of *six month period* (sw: vintertal).
237 Compare with Reed Book 55 & 56.

nom. Seal it so that it will not be noticed. Then you shall see that she will love you, as her mother loved you, when you were swaddled.[238]

§181. FOR WOMEN, TO MAKE MEN FALL IN LOVE WITH THEM

If they give a man from their ☾ ● flow in ▽ or ♒ ♃ ☿, then he will never stop loving them. If you pour away some drops of a suspicious drink before drinking it, then it will have to effect. NB. It can be cured, if you take 9 drops of blood from the ring finger of the hexed one's mother, distributing it on ♈ 3 times. Then he will be free.

§182. EXTINGUISHING CHIMNEY FIRE

Salt is used for extinguishing soot-fire, which is thrown into the fire. Some use sulphur and some shoots it away, but the best way is the recently mentioned, which is not very hard or expensive to carry out. As soon as you notice that the soot in the chimney has caught fire, and the wood has been taken away leaving the embers, you shall take 3, 4 and 5 garlics, cut into small pieces, which are then sprinkled upon the embers. The flame from the soot-fire will be diminished as soon as the garlic-smoke rises into the chimney. It is important to make sure that all windows and doors in the room are shut, so that they will not produce any drafting air, that would hinder this operation.

†††

238 Probably an original spelling error. It should more likely be *your mother*.

Collegium 3rd Part

§183. MAKING CURLY HAIR
Grind the roots from the Honeysuckle[239], together with olive oil[240]. Smear the hair with it and tie the leaves upon it, and they will become curly.

§184. IBIDEM
Put nine buds from the Aspen tree[241] in lye, and wash your hair with it.

§185. IBIDEM
Burn the root of Rue to ☉. Make a lye thereof, and wash your hair with it.

§186. IF YOU WANT TO GAIN STRONG HAIR GROWTH
Put egg yolks, as many as you wish, into a steel pan on the

239 Signified by the German word *attich*.
240 Here rendered *bomolja*.
241 The type of species in uncertain. It probably refers to the aspen. *Phoupelträs* (en: of the phoupel tree).

fire, until they are burned. Then an oil is pressed out of them. This oil is put in a glass, and used for smearing the balled spot with.

§187. IBIDEM
Smear the balled spot with turkey fat.

§188. IBIDEM
Smear the spot with seal fat.

§189. IBIDEM
Burn crate bread[242] to ⚹. Grind it together with salt, bear fat and smear your head with it.

§190. UNKNOWN HEADER
Cut the head and tail off of lizards and sea frogs[243]. Dry them in the baking oven, grind them to ⚹, and mix it together with egg oil[244]. Smear the bald spot with it and you will soon start to grow hair.

§191. IBIDEM
Burn Vervain to ashes, and smear on together with Radish oil. It is good against hair dropping. When the jaw bones are smeared, then the beard will quickly grow.

§192. IBIDEM
Burn 3 living frogs to ⚹ in an oven. Mix it together with honey, and smear the spot where you want to grow hair, with it. Then it will hastily grow in large amounts.

242 Uncertain translation. The word *bingbröd/bjingbröd* could refer to a stored bread; *binge* (en: crate).
243 Toads.
244 Oleum ovorum was in some cases extracted by macerating hard-boiled egg yolks in ether.

§193. MAKING WONDERFUL THINGS APPEAR IN SLEEP

Take the blood from a lapwing and anoint the throat artery, the temples and the fore head. Then go to bed, and you will see the most peculiar things in your sleep. Do the same thingwith Alarun (sleeping herb, Mandragora) or the herb (Herba pholinatis)[245] for wonderful and vivid things to appear in sleep.

§194. MAKING A SAD PERSON HAPPY

The one who is bothered with too much blood should open the salvatella vein[246], on hand and foot and she will not be sad any more. She should also eat the grass called storchnet[247], together with pestled Pennyroyal and Rue, on a bread. Then she will get a healthy heart, and be happy.

§195. DREAMING ABOUT YOUR FUTURE

If you place the precious stone onyx on your hand, then it will be possible.

§196. A WONDERFUL WEAPON SALVE

Rec. usuœ sive musci conreti calvari acrei de relista adipis humani ana unc. 2 mumise sangvinis humani unc. 5 Olei lini Terebintinœ. bol arm. unc.[248] Grind all this together, make a salve from it, and keep it in a tight and well-sealed vessel. If you are wounded and are far from the city, then take the weapon that inflicted the wound, or if it is not available

245 Probably the philonotis genus; mosses.
246 A vein on the back of the little finger.
247 Unknown.
248 A highly corrupted Latin passage including the use of *adipis humani* (en: human fat), *sanguinis humani* (en: human blood), and *Olei lini Terebintinoe* (en: of Therebintian, linen oil).

then press a piece of wood against the wound, so that it will become wet. Then smear the weapon or the piece of wood and then sec e arthem. Otherwise it can be dangerous. Then put it in a room, that is not too hot and not too cold. Wash the wound every morning with your own urine, and keep it well wrapped in a bandage.

§197. IBIDEM

Take the fat from a wild boar, the older the better, bear fat and badger fat. Melt it together on a small fire, pour salt water upon it, and then the salt will sink to the bottom and the fat will float on top. Burn fishing worms, which have been dug up from moss, in a baking oven to ☌. Then take an egg shell's size of it, pulverized Red Sandalwood[249] and amethyst, half an ounce each. Take pea flour of a hazelnut's size, and the moss from a human skull of a pea's size. Make an ungvent[250] of it. When you have been struck, cut or hit, then take this salve and smear the wound, the weapon or rapier, or whatever caused the wound. The wound does not have to be bandaged. Just take a clean piece of cloth and wrap the wound with it, and keep it clean. Take the weapon and keep it in a hidden room which is not too hot and not too cold, and wrap it up as you would with a wound. Then the wound will heal from itself. If you want to know how the patient is doing, then have a look at the rapier; if she has red spots, then the patient is not doing well. If you want to hurt the patient, then run the rapier through a garbage pile. If you want to do the patient good, then run the rapier through a healthy fire; make her lukewarm and not too hot. In this way she will be affected, no matter if she would be 20 leagues away. If you want the wound to heal quickly,

249 Probably the resin.
250 *Salve or ointment* (lat: unguent).

then smear the weapon 2 times every day. If you want an extended healing process then smear it every second day, or not too often.

§198. TO KNOW IF A WOUND WILL HEAL, OR IF A BOAR WILL GET WELL AGAIN

Take the juice from mouse ears[251] or the pagan Woundwort[252] Give it to him for drinking. If he cannot hold it, then he will die. But if he enjoys it, then he will conquer it.

§199. IBIDEM

Take the juice from Rue and anoint his nose with it. If he sneezes from it then he will rise again, if not, he will die.

§200. SO THAT YOU WILL BE ABLE TO SLEEP FOR THREE DAYS

Give him the bile of a hare in wine. When you want him to wake up again, then pour vinegar in his mouth or put sow milk on his secret thing[253]. Or take the bile of an eel, mix it into the drink, give it to him, and he will sleep for 36 hours. Give him rose water and he will wake up.

§201. SO THAT YOU WILL NOT BE ABLE TO SLEEP

Secretly carry a bat with you, or catch frogs before sunrise on a ☉ + ♃+ ♃. Pinch their eyes out and let them blindly run back in to the water. When these eyes are hung in a deer skin together with meat from a nightingale, it will banish sleep and make the people awake. If gathering White Lilies when the ☼ is in the ♌ and mixing them with berries from

251 *Musöron* (en: mouse ears): the young leaves, not yet fully in sprout, mainly from the birch.

252 Woundwort; mentioned in Hildebrand's Magia Naturalis as" heidnisches wundkraut".

253 Penis.

the Bay Laurel and burying them in a dung pile for a long time, then worms will start growing there. If making a ☌ from them, then you will he will never be able to sleep, and no sleep will enter his eyes, until he puts it away. The one who carries a raven's heart or a bat's heart will not become sleepy, before she puts it away.

§202. SO THAT YOU WILL NOT FEAR A DESOLATE ROOM AT MIDNIGHT

Anoint your face with water distilled from human blood, then you will be brave and without fear. You may be alone, night or day.

§203. SIGNS OF DISEASE, IN LIFE OR DEATH

Take a Deadnettle while she is green, and put her in the urine of the sick. If it keeps its colour, then it is a sign of her recovery. But if she gets dry or starts to rot, then the sick person will not be well. Or put an emerald by the heart of a human who is struck by sickness. If she will die from the disease, then the emerald will crack into pieces. If she will survive, then the emerald will not crack.

§204. IBIDEM

Rub the feet of the sick with pork, and then throw it to a dog. If the dog eats it then the sick person will be well, if not he will die.

§205. IBIDEM

Stroke the fore head of the sick person with a piece of bread, and throw it to the dog. If he eats it she will live, but not if the other way around.

§206. IBIDEM

Count the days from the day when she got sick, and take the root from a herb which has as many leaves as the amount of days, and hang them upon him. If the disease is curable then the sick one will become joyous and happy, but not if the opposite happens, then he will be depraved.

§207. IBIDEM

Verbenam si qvis apud se gerit et eloqvitur œgratum, qvo modo males, si respondetur male obiit.[254]

§208. GRABBING A SNAKE WITHOUT DANGER

The one who smears his hands with the juice from Verbena[255], in a salve, he can hold snakes in his hands without any danger.

§209. EXPOSING TRAITORSHIP, DURING DINNER, WITH POISON IN FOOD AND DRINK

Put a cup on the table, made of bell metal[256] or tin. If there is any poison on the table then the cup will change into many colours, and the more you observe it the more it will transform. Then beware not to eat or drink.

†††

254 Uncertain translation.
255 Vervain.
256 A bronze used for bell foundry, being an alloy of 100 parts copper and 25 parts tin.

§210. FOR SNAKES TO RELEASE THEIR VENOM

Take a one year old Hazel stick on a ♄ day, and make a circle around them. Then they must die within it, and all snakes will avoid you when you carry it with you.

NB. When taking the stick you should say:

I take you
so that you may protect me
and kill all snakes
which I encircle with you.

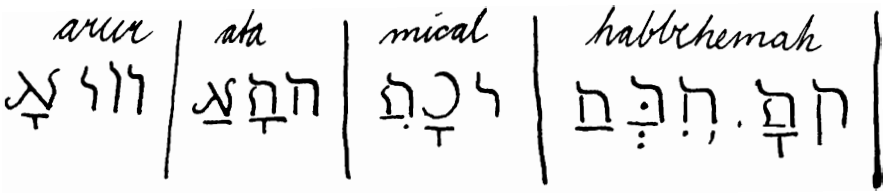
In nom. D. P. F. S. S. s. am.

She has to be cut off using a knife which has not been used in food.

§211. BINDING A SNAKE TO THE GROUND, WHILE HE IS CRAWLING

As soon as you see a snake, say the very same words in Hebrew as God himself said to the snake in the Garden of Eden. Then he will be still, and will not dare to move any part of his body.

OPPOSITE: *Binding a snake to the ground, while he is crawling. The Black Book, Collegium 3rd Part, §211.*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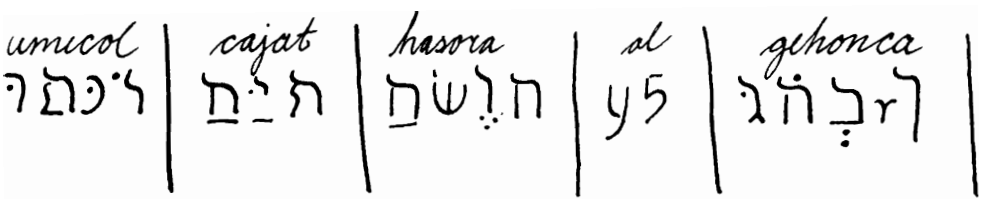
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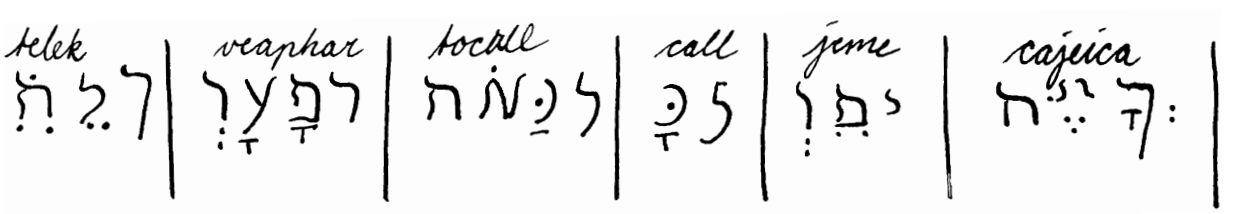
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§212. EMBALMING CORPSES

Take 2 pound of turpentine, half an ounce of Lignum Aloes[257], mastics, Cloves, galigo[258], Cinnamon bark, Zitner[259], Nutmeg, virak[260], cobeber[261], half an ounce of anna[262], tragacantha gum. Distill it together with oil, per retortum secundum artem[263]. When a dead body is embalmed with this it will not decompose as long as the world lives, nor will the winding sheet in which he is shrouded. If you do not believe it, then take some fresh meat, keep it in your hand above the fire and heat it well. Smear it 3 or 4 times, so that the balm dissolves well into the meat, and then put it away. It will not rot; it will keep its old taste and can be eaten many years thereafter.

§213. HOW TO REMOVE A BAD TOOTH WITH TONGS

Mix armoniacum[264] with seeds from the crazy herb[265]. When anointing the bad tooth with this, it will fall, without any scorch or pain.

§214. IBIDEM

Make a dough of wheat or rye flour, and the root from the Touch-me-not Balsam. Put it in the hollow tooth. When it has been there for a while, the tooth will fall out from itself.

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257 Agarwood.
258 Unknown.
259 Unknown.
260 Virak is a general name for the olibanum resin, from the German word *weihrauch* (en: consecrated smoke). In some cases another name for frankincense.
261 Pepper.
262 Unknown.
263 Could be interpreted as: *two times, by way of the (alchemist's) retort.*
264 Either ammonia or the ammoniac plant; *Dorema Ammoniacum. Most likely ammonia.*
265 *Galenört* (en: crazy herb) would be Henbane, or the Hyoscyamus genus in general.

§215. SO THAT YOU WILL NOT GET WOUNDS OR BRUISES

The one who carries the herb Herbam victorialem (panzer herb) or victory herb[266], cannot be ravaged or bruised.

§216. INCREASING THE MILK IN WOMEN

When women carry Burnets in their bosom, it will give an abundance of milk after 6 hours, so that you will have to take it out.

§217. SO THAT A MAID WILL NOT GET BIG BREASTS

Grind Hemlock and Cicuta[267]. Mix it in vinegar and put it on the breasts.

§218. IBIDEM

Take oak apples from a Cypress, acorns from the oak, iron file dust, alum with vinegar ana. Soak a sponge or a piece of cloth in it, and put it hot on the breasts.

§219. MAKING WEAK AND HANGING BREASTS HARD

Grind and mix Juniper, egg white, verdant oak apples, mastics, virak, together with hot wine vinegar. Put it on the breasts overnight, and if needed also apply a second or third time.

§220. KNOWING IF YOUR WOMAN IS REALLY A VIRGIN

Dilute ammonia with spring water and give it to a virgin for drinking. If she is not a virgin, the she will soon make water.

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266 Most likely referring to the Victory Onion. Though the Swedish word *segerört* (en: victory herb) could also be connected to the sword lilies.

267 Water hemlock.

§221. IBIDEM
Give her to drink from the bile of a hare; it works in the same way.

§222. IBIDEM
Take the root from the Hedera[268], burn her to ♀, and hold it tight around her nose. If she is unclean, then she will not be able to hold her water.

§223. TO SEE IF YOUR WIFE IS FERTILE OR NOT
Tear Coaqium Leporis[269] to pieces in hot water and give it to her for drinking on an empty stomach in a karebad[270]. If she will get bowel obstructions and a massive pain in the intestines the she is fertile, if not she is infertile.

§224. TO KNOW IF THE PROBLEM IS WITH THE MAN OR THE WOMAN, IN THE CASE OF INFERTILITY
You shall take two clay pots and pour urine from the man in one, and from the woman in the other. Add some wheat bran to the pots and let them be for 9 days. If the problem is with the man, then you will find worms in his pot, ex. cacabus debre suppraponä ex. invenitur rana fœtida, cantabra fœtida[271]. If the problem is with the woman then you will find her own menstrum in her pot.

§225. IBIDEM
Take the water from both of them and sprinkle a *ladduke* leaf [272] with it. The problem lies at the one whose water dries out the quickest.

268 Probably *Hedera helix*, Common Ivy.
269 Cold be referring to *cooked rabbit*.
270 Unknown.
271 Something about a stinking frog on top.
272 Unknown.

§226. IBIDEM
Take 5 grains of wheat, 7 grains of barley, 7 beans, and put it in a stone vessel. Pour the urine of the one you want to test, upon it, and let it be for 7 days. If they start to sweat, then she is infertile. But if they rot, then she is infertile.

§227. KNOWING IF A WOMAN IS PREGNANT OR NOT
Give a wife virgin honey mixed with spring water to drink. She is not pregnant if she gets her monthly disease[273]. But if she is pregnant, then nothing will be seen.

§228. IBIDEM
She should pass her water into a copper cauldron, and put a sewing needle in it overnight. It will be full of red dots if she is pregnant, or black and rusty, or slightly green if she is not.

§229. FOR A WOMAN NOT TO BECOME PREGNANT
A woman who drinks half a pound of Sage juice, together with a salty Juniper berry juice, on the fourth day after her purification, and then lies down with her husband, will definitely become pregnant.

§230. IBIDEM
When tying the seeds from the Western Dock[274] unto the left arm of the infertile woman, she will then become fertile.

§231. IBIDEM
Dry and grind the uterus and the intestines of a hare, to a ♀. Mix it with wine and give it to the wife. Then conduct your deed of love with her, and when the time comes she will be pregnant with a female. But if you want her to give birth to

273 Menstruation.
274 *Rumex aquaticus.*

a son, then use testiculis leporis[275] in the same way.

§232. IBIDEM

Drinking moon milk[276] is good. Giving hare's stomach or the secret parts of a he-goat, after the purification of the wife, will help.

§233. KNOWING WHETHER A PREGNANT WIFE CARRIES A BOY OR GIRL

Dig up the root from the Common Ivy, and put it on her head without her knowing it. If she carries a boy, then she will mentions a man's name, if not, the other way around.

§234. IBIDEM

When the belly of a wife is bigger on the right side, and the right breast carries more milk than the left, and she is red below the face, then it is sure to be a son. But if it is a daughter, then she is wretched pale under her eyes, weak-eyed. The left side is more swollen, and the left breast is swelling; if pouring milk on her urine, then it will float on top.

§235. IBIDEM

When taking her milk or a drop of blood from the right breast, and putting it in cold spring water, or in her own water, and it falls to the bottom, then it is a son. If it floats above, then it is a daughter.

§236. IBIDEM

Pour the milk from the pregnant woman upon a mirror and put it in the sun. If the milk will not float around, then she

275 Hare testicles.

276 A white creamy substance consisting of limestone, as found in caves. It could also be a synonym for the menstrual blood.

is having a boy. But if the milk floats out to the sides, then it is a girl.

§237. TO KNOW IF A CHILD INSIDE THE BELLY IS HEALTHY, OR NOT

When the female breasts are producing a lot of milk it is a sign of that the child is weak. But when the breasts are hard and are producing less milk, it means that the child in the belly is well and healthy.

§238. A PECULIAR SECRET FOR PREGNANT WOMEN

Give a malachite (it is a small, blue or fiddle-brown stone, looking like a nail or a pink horn) to a pregnant woman; hang it on her body. When the child lies in the belly it will play with it, and gain power and strength from it. But when she is about to give birth you must take the stone off of her, or else the baby will not be born. When the baby is being born and has turned around, you should tie the stone on the right knee or above the knee on the thick thigh. Then let the midwife[277] take care of the baby; caring for it with her hands. When the baby is fully born the stone will follow. Hang the same stone around the child as soon as it has been washed, and it will be safe from bad diseases and other illnesses; and it will grow and develop.

§239. TO KNOW HOW MANY CHILDREN A WOMAN CAN GIVE BIRTH TO

When the woman has given birth to her first child, she should take notice of the umbilical cord at the spot where it is attached to the baby. If the umbilical cord is not rugged or wrinkled she will get no more children, but if it is wrin-

277 The text says *gjordegumman*, directly translated as *earth-woman*. They were the ones who picked up the new born babies from the earthen floor.

kled she will get as many children as there are wrinkles. If the wrinkles are far from each other, then the children will not be born so close to each other in time, and she will have to wait 3 or 4 years. But if they are close to each other, then she will soon become pregnant again.

§240. CONFORTATIVUM AD MEMBRUM VIRILE[278]

Rec. well burned egg white, dried castoreum, fresh butter, gaglio, satyricon, hermodactyle[279], cijndell, Valeriana, Ginger, marubi, Duvenmynta[280] and sparrow's heart boiled in some sheep or goat milk, ana ℥ij Poracis drachma, one nusis muscati[281], Long Pepper, Anise, Deer Truffle[282] ℥j, added to vodka or water. Make a pill of 1 gram's weight from it, and take them one at a time, letting them melt on the tongue.

§241. UT HOMO SEMPER EVUNCUS SIT

gathered by a boy who has not yet touched women, you will never release your seed which in turn will be good for impregnation.

§242. WHEN A MAN IS HEXED BY AN EVIL WOMAN

Cast mercury into a goose quill or a hollow hazelnut, and seal the hole with wax. Then put it under the pillow case or the threshold and you will be cured. Or anoint your whole body with raven bile or sesame oil, and you will be saved.

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278 Pleasant/suitable for the male genital organ.
279 Snake's Head.
280 Directly translated as *dove mint*. The meaning is unknown, as with many other ingredients in this paragraph. It probably refers to a plant of the Mentha genus.
281 Could refer to nutmeg.
282 Called *hjortbrunst* (en: Rut of Stags) in old Swedish.

§243. IBIDEM
Fumigate yourself with a dead human tooth, and you will be helped.

§244. OF WITCHCRAFT, LOVE, AND IMPOTENCY
Take Wall-Rue and Common Rue; 1 drachm, and 1 drachm theriac. Chop the leaves into pieces and mix it together with the theriac. Fry it together with a Garlic and give it to him all together.

§245. RESTORING MALE NATURE (CAPACITÉ)
Take Deer Truffle, Nutmeg, whole Saffron, Long Pepper ana 1 drachm or in the size of a Nutmeg. Simmer it on the fire together with wine and hard boiled eggs, in the same amount. This is drunk in the morning on an empty stomach 2 hours before eating.

§246. AGAINST TROLL-SHOT[283]
When a person has been receiving strikes, has become crippled, had been hexed with ashes, hair, hog bristle, thread and other peculiar things, either in the foot, or in other places of the body; it will be removed without any operation on the skin.

Rec. Oak leaf, Celandine, azoth[284], and pulverized corals are tied over the same accessory, across the centre, and it will pull out the troll-shot within 24 hours, which will then be found lying beside you.

§247. IF YOU CANNOT FIND YOURSELF A WIFE
Simmer Marigold, mix it well with virgin honey and drink thereof.

283 A more general term for lap-shot.
284 Alchemical universal medicine; sometimes a word for mercury.

§248. A WONDERFUL ART FOR STAUNCHING

Take a dead human arm or a shin-bone, fill it up with human fæces from the one you want to heal, and seal it well with wax or wrap it up thoroughly. Throw it into the water and you will feel a wonderful effect. The patient will keep his natural fæces for as long as this bone stays in the water, but as soon as you take it up again he will be constipated.

§249. WALKING WITHOUT GETTING TIRED

Rec. 3 gram of desmana[285], ambergris, oil of White Lily, Spurge oil, and wax, as much as needed. Make a salve thereof and lubricate yourself with it. It is good to keep 4 Pepper grains, Cloves or Cinnamon bark in your mouth.

§250. WHEN A TIED HORSE DOES NOT WANT TO BE STILL

When you note that a tied horse does not want to stand still with bridle or hackamore, then smear it with swine fæces and he will not tear loose.

§251. WHEN A HORSE DOES NOT WANT TO WEAR HORSE SHOES

Put a small boundary stone[286] in his ear, hold your hand against it and he will be still. He will become more patient when putting a stone in both ears.

§252. TO PREVENT FATIGUE IN A HORSE

When hanging big wolf teeth around the neck of a horse, he will run well and not become tired so easily. Animals who

285 Substance from the musk gland of certain species; especially the Siberian musk deer.

286 *Boundary stone* (sw: klåssesten).

are loaded with räple färdslen[287] are commonly powerless in that they will not get very far; not so much because of the weight of the burden, as of its powerful smell. Those horses are rubbed with bread.

§253. THE FRAUDS OF A HORSE TRAINER

Albertus Magnus says that horse shoes which were forged from an executioner's sword, makes horses flexible and cheerful. Also, the unruly, headstrong, maladjusted and wild horses will become reasonable and easily managed when the mouth piece in the bridle is made from the same kind of iron. In the same way, if the horse keeper obtains rowels made of iron chains which were used to hang criminals, then the bullish and sleepy horses will be easily persuaded out from the room. Many are helped, when they make themselves a finger ring from such a chain, or an executioner's sword, bent with power, or forged on a ♄ : + between 11 and 12 at midday, and carried on the finger. Then they will be very successful in all ways of life, in trading, operations, and great success in gambling.

§254. DECIDING THE GENDER OF A CALF

Tie up the left testicle of the bull in the time of the rut, and it will be a male; if you want a female then tie up the right testicle.

§255. SO THAT FROGS WILL NOT STEAL THE MILK

Put wagon grease in a pot, and put it in the barn. Then no toads or frogs will enter, and if there used to be many of them, they will flee from the stench.

287 Unknown.

§256. WHEN ANIMALS ARE HEXED

Mizaldus explains what should be done, so that neither people nor animals in a house will be hexed. Gather three types of herbs on Midsummer's Eve: Alyssum, Marsh Lousewort and molij[288]. Hang them inside the house, and it will protect people and animal against all witches with their magic. A wolf skull nailed to the door will have the same effect. Some people use Lesser Snapdragon (catanaa), Dyer's Weed[289], Southernwood, Goat's Rue, Red Onion, and Garlic. This is tied together under the joist. Also wash the milk pots with Good King Henry, then neither the milk will be able to become hexed

§257. IBIDEM

Lovage is useful for the cow, in the sake of their milk, when giving it to them in the fodder or with bread.

§258. IBIDEM

Bake a bread with Wild Thyme and Garlic in the morning. Give one or two slices to the animal; on one side salt, and the other well rubbed in ashes. It is then fried and given, a small piece at a time. This is very good for when the milk has drained. In other cases, when the animal has been hexed or attacked by poisonous creatures, it is given Common Bugloss. I have seen people washing their cows with Feverfew on Walpurgis Night many times, and then say that no witches will be able to steal their milk. But they have beforehand boiled this herb in urine, with which they have washed their cows. Marsh Lousewort hung in the barn or buried under the threshold expels all witchcraft. If a wreath

288 Unknown.

289 It could also be the Yellow Chamomile, Lesser Periwinkle or Marigold. Though, the Dyer's Weed is mentioned in *Magia Naturalis*.

made from Ground Ivy is hung in the barn, then no witches will be able to steal the milk.

§259. PERCEIVING THE COLOUR OF A LAMB, CARRIED BY A SHEEP

Look into the mouth of the sheep, if the tongue is black, then the lamb is black; but if she is white, then the lamb is white. If she is spotted, then the lamp will be the same.

§260. FOR A GOAT TO MILK WELL

Give her salt to eat, in time of giving birth, and she will milk well.

§261. SO THAT A DOG WILL NOT BARK AT YOU

The one who carries a piece of skin from the sea-dog[290] (cane carcharie), will drive away all dogs.

§262. MAKING A BITCH INFERTILE

Give her 9 grains of Pepper in the morning, one by one, together with cheese or something else, and she will not be pregnant.

§263. GATHERING FOXES

Skin a cat and smear it with honey, and add burned tadpoles ♌. Then tie the skin on a pole, and drag it after you in the dirt until you arrive to that spot where you want the foxes to gather. Then they will follow the same track and arrive to the same spot.

§264. KILLING FOXES

Rec: nutshells, it is ufwaram, sarmenta ingvibus asini

290 Seal.

fuerunt[291], Haircap Moss, arsenicum album[292] and Colocynth ana. ℞ it, mix it together and make small breads from the powder. Then put horse fæces in small piles, a bit from each other, in the place where you expect the foxes. Smear the shoe soles with pork, by the fire, and throw small pieces of swine liver smeared with honey, here and there. Then fry a cat. Put the breads by the horse fæces and drag the cat after you from one pile of dung to the other and the foxes will find the track. If he will eat a bread, then he will be laying still.

§265. GATHERING MANY HARES IN A PLACE

Take Snake's Head (realgar), Cloves and Henbane. Mix it with hare's blood. Sew it into a hare skin, and all hares that dwell nearby will gather around it.

§266. SO THAT WOLVES WILL NOT BE ABLE TO DO HARM

When finding the track of the wolf, before seeing him, he will not be able to do harm. When the wolf spots somebody before he will spot the wolf, then there is danger at hand, if not the human carries with him the tip of a wolf's tail.

§267. SO THAT NO WILD ANIMALS CAN HARM YOU

Rub your whole body with lion fat and you may walk wherever you want without any wild animals harming you. They will flee as soon as they feel the odour. Thus, if you meet a bear or a wolf then do not change your path, because he will feel the odour from the fat.

291 Unknown.
292 White arsenic.

§268. KNOWING IF A HUNT WILL BE SUCCESSFUL
If a hunter first meets a hare when going on a hunt, a ladybird or another fruitful animal living of the earth and the green, and a swine animal, then it is not a good sign. But if he meets another animal, or a bird living of carcasses, like wolf, raven, fox or similar, then that is a good sign.

§269. REPELLING MOLES
Dig a deep pit in the ground in which you put a fairly deep, glazed jar, wide at the bottom and narrow at the top. Put a dead crab into the pot, and when this dead crab begins to smell, the mole will crawl after it and fall down into the jar, from where he cannot get back up, and die.

§270. IBIDEM
When a mole is constructing piles, then make a big hole in the hole from which the pile was created. Make your fæces and your urine into it, cover it well with dirt, and he will flee the fallow field. ⊕

§271. IBIDEM
Bury a smoked herring where the mole has his tunnel in the soil, and anoint it with arsenicum album. When he eats from it he will die. ♂

§272. REPELLING ANTS
Sprinkle sulphur or pour honey in the holes of the anthill, where they dwell, and they will flee.

§273. IBIDEM
Grind Lupin Beans[293] or olljodräg[294] and apply to the trees,

293 *Wargbönor* is directly translated as *Wolf Beans*.
294 Unknown.

and they will not be harmed by ants. They cannot stand ashes. If they go for the honey, then sprinkle ashes around it and it will be well protected. They fear bat hearts. If you put the heart of a bat on a spot, then they will immediately flee. They also dislike the heart of the lapwing and of the owl. White chalk is also their enemy. Oregano[295] and Garlic chopped together and placed on the anthill will also repel them.

§274. CATCHING BED BUGS

Apply donkey milk onto a white wool cloth, put it in the bed and all bugs will get stuck to it.

§275. IBIDEM

Rue, boiled in water and then sprinkled in the bedroom, will kill all bed bugs, as this verse reads:

> "Cocta facit ruta de pulicibus loca rutæ."[296]

§276. REPELLING FLEAS FROM HERBS

Sprinkle soot from the chimney, here and there. It is also good to sprinkle ashes upon them.

⊕

§277. AGAINST LICE IN CLOTHES AND HEAD

Washing the hair with alum water and brine will kill both the lice and their eggs. The one who carries a corpse bone in the clothes will be free from lice. Camphor will also take away lice, it is also good against witchcraft.

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295 Referred to as *dosta*, a Swedish dialect variation for Oregano.

296 From the medieval poem *Regimen sanitatis Salernitanum: "Ruta facit castrum, dat lumen, et ingerit astrum. Cocta facit ruta de pulicibus loca tuta."* (en: Rue maketh chaste, and eke preserveth sight, infused wit, and fleas doth put to flight). Phillips 1918:149.

§278. THE DIFFERENCE BETWEEN A GOOSE AND A GANDER

The gander has taller legs than a goose. When grabbing the gander around the neck he will scream, but the goose will not.

§279. CATCHING DUCKS

Simmer Tormentil and barley in boiled wine, and throw it to the birds. When they eat from it they will become drunk and will not be able to fly. Then you may take them.

§280. SO THAT A HEN WILL LAY EGGS

Give them hare pearls[297] together with wet bran to eat, and they will lay eggs. When they are about to lay eggs, then give the hen the liver of a burbot and she will be a good egg laying hen.

§281. HATCHING SEVERAL CHICKENS, WITH DIFFERENT COLOURS

Paint the eggs with different colours, and in as many different ways you want them. Anoint them with olive oil and place them under the hen when they have dried.

§282. SO THAT THE HEN WILL HATCH HER CHICKENS, AND THEY WILL CHANGE COLOUR ANNUALLY

Let the hen lie upon an egg, which was laid on ♄ and they will change colours. The eggs which are laid during ● will not only be good for all kind of meals, but also for putting under the poultry; but not those which were laid during ☹.

297 *Harpärlor* (en: hare pearls); probably hare fæces.

§283. TO PREVENT A ROOSTER FROM CROWING AT NIGHT

If you cut off the tip of his tongue he will not crow at night.

§284. COLOURING DOVES GREEN

Anoint the dove eggs with the bile from a pike. When they hatch, they are green.

§285. CREATING WHITE STARLINGS

Anoint the eggs with olive oil and they will become white.

§286. FOR BEES TO SWARM EARLY

Give the bees 3 or 4 rounds of sheep milk and they will swarm early.

§287. A PRECIOUS SALVE, FOR BEES TO POPULATE THE LOG BY THEMSELVES

Take as much sweet wine or Rhine wine as you wish. Ibidem: old mead and the roots of a sheep's scrotum. Mix grinded Rue into it, together with a handful of Salvia which has been dried in the sun and grinded. Sugar, Cinnamon Bark, Long Pepper, pomace, pos and pilasti[298] ♂. The things you do not have can be acquired at the pharmacy, together with other peculiar flowers. Boil it together, and when it has melted then pour it into a glass or a glazed jar. Put it in the sun and stir every now and then. Then anoint the log, both on the inside and on the outside.

§288. A SALVE FOR THE BEES' LOG

Take camphor, myrrh[299], Savin Juniper and Lemon Balm. Stir honey into some fine wheat flour until it becomes

298 Unknown.
299 The Swedish word *mirram* could mean either myrrh or Marjoram.

thick. Then put the four ingredients just mentioned into it and smear the bee's log with it.

§289. KNOWING WHEN BEES WANT TO SWARM

At night around 8 and 9 o'clock, listen outside the bee's log, by the hole. Do the same after Whit Sunday, when they expel the saucer bug.

§290. REPELLING MOSQUITOS

Fumigate your room with the feathers from a lapwing, and you will thus repel mosquitoes and flies.

§291. CATCHING FISH IN A TRAP

Take heron feet and *skrält vernings rot*[300]. This is dried to ♀ and mixed together with Wormwood. Also put fishing worms, bunched together in a finger's thickness, in the trap and you will get a lot of fish. Also put Common Houseleek in the trap.

§292. CATCHING EEL IN THE TRAP

When the hemp is starting to season, then cut it open and put it in the trap next to pea bines, after which the eel gladly will enter.

§293. CATCHING FISH WITH BARE AHNDS

Smear your hands with heron fat, and you will be able to catch fish.

§294. CATCHING ALL KINDS OF FISH IN DEEP WATER

Take oil from Bay Laurel berries, seeds from Henbane, vodka, honey and old cheese. When it has been mixed together

300 Unknown.

you should make small breads from it, which will be thrown into the water, and the fish will swim up.

§295. FINDING WATER VEINS, USED FOR WELLS

Dig a pit of an ell's width, and of 3 ells in depth. Place a dry sponge in the pit for 2 or 3 hours close to midnight, or best at midday, and cover him with green reed or other flexible herbs. If the sponge is wet, then you will find water. But if he is as dry as before, then there is no water.

§296. SO THAT NO WORMS WILL DAMAGE THE TREES OR THEIR FRUIT

When a tree is planted in the Göje-month (February) or in March, it will not have worms growing on it. Use virak, grind it to ♂ and sprinkle it between the bark and the trunk and the worms will not be able to damage the the fruit.

§297. MAKING TASTY FRUITS

Cut a tree in two, on the both sides of the core, and put any kind of tasty root of your preference, in it. Tie it all together again and cover the crack well with creature faeces and mud, and the wound will heal and the fruit will taste well just as lovely as the root.

§298. MAKING ACID FRUIT BECOME SWEET

Drill a hole in the trunk of an acid tree, so that the hole does not run through the trunk but only close to the core. Fill the hole with honey and close it with a plug made from Hawthorn, and the fruit will be sweet. Or put swine faeces by the root and around it.

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§299. MAKING RED APPLES

When grafting, dip the branch in pike's blood and the fruit will be red.

§300. TO PROTECT A NEWLY GRAFTED SAPLING FROM DAMAGE BY ANIMALS

For goat and ram, smear the sapling with their fæces and urine. For hares, use their faeces and semen. For birds, hang garlic in the tree and they will not do any damage because of the smell.

§301. MAKING FLAX SOFT AS SILK

Put the flax in a vessel. Grate soap, alum and sift ashes and sprinkle it into the vessel, letting it simmer for 12 hours or longer. Then wash it, hang it to dry in the sun and then comb it.

§302. FERTILIZING THE FIELD WITHOUT DUNG

Soak the grain for a day in thick liquid manure. Then use it to sow with in the unfertilized field, and it will grow as if the field would have been prepared with the best dung.

§303. QUICK BOILING OF MEAT

If throwing salt under the pot before the meat will be boiled, then it will become pretty tender in a short while.

§304. MAKING A PRECIOUS GLUE, USED FOR QUICKLY GLUING BOTH GREEN AND DRY WOOD TOGETHER

Take glue and make it smooth in hot water. Then pour away the water, add vodka and work it well. Then the boards will be glued together as stated above.

§305. MAKING STEEL TURN SOFT
Smear it with mud, wrap it up with mercurium sublimatum album[301] and leave it in the glowing embers for a while.

§306. IBIDEM
Burn essence of vinegar[302] to ♀ in a new pot, make the iron or the steel glowing hot and throw it in there. Then it will be as soft and flexible as led.

§307. IBIDEM
Take oleum tartari[303], sal ammoniac and water in equal amounts, and make it into an oil. Then put the iron in it for a day and it will be soft.

§308. TREATING, IRON, STEEL, COPPER OR OTHER METALS
Take sal ammoniac and ground tartar in equal amounts. Put it on a good fire, in a firm crucible. Put the metal in it, letting it simmer for a long time, and it will become softer. If you want to make it hard again, then make the whole of it glow in the fire, then take it away, throw it into cold water and it will become hard.

§309. MELTING IRON
Take chalsem tartari[304] and alkali salt in equal amounts. Mix it with cow piss[305] so that it will be like a thick porridge. Let it dry in the sun or by the fire. Make the iron glow, then extinguish it, and it will be melting like silver.

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301 Mercury chloride, formerly referred to as *corrosive sublimate of mercury.*
302 Uncertain translation.
303 Oil of Tartar.
304 Probably *calcium tartare.*
305 The Swedish text reads *kopis* which probably means *kopiss* (en: cow piss).

§310. MAKING IRON AND STEEL FAIRLY HARD

Take the juice from wild Earth Apples[306], White Radish juice, Rue juice, and mix it together. Use it to cool the weapons down and they will be hard.

§311. CUTTING WITH YOUR KNIFE AND SWORD

Take a fine, clean steel. Then take some fishing worms, distil them, take the water and mix it with White Radish juice, in equal amounts. Use this to cool the steel down 4 or 5 times from being glowing hot. Then forge knives and swords from it and you will be able to cut in iron as if it were lead.

§312. MAKING IVORY SOFT

Boil ivory in water together with alum for at least 6 hours, and it will be soft as wax.

§313. MAKING HORN SOFT

Take the herb which is called manubium album[307] in latin, opium juice, juice of garben[308], White Radish juice, and strong vinegar. Mix it well together, add the horn and keep it well sealed in fresh horse faeces for 7 days. Then the horn will be soft.

§314. CASTING HORNS

Prepare a strong lye from Willow ash and quicklime, in which shavings of horn is put. Mix it together and it will turn into a thick mash. Then and add whatever colour you want into it.

306 Potatoes.
307 Marrubium vulgare: White Horehound.
308 Unknown.

§315. MAKING GLASS SOFT

When letting a glass stand in distilled human blood-water, then it will become soft, so that you will be able to bend it after your will.

§316. IBIDEM

Put a glass in strong vinegar for 6 hours, or take as much Lovage as you wish, and salt. Grind it down together in a mortar and squeeze the juice out with a cloth. Then simmer the glass in it. Or put sal ammoniac in Lovage-water, p. r., and then add the glass.

§317. MAKING GLASS WET AS DOUGH

Take horse hooves, together with everything that is in them. Cut them to the smallest pieces and then distil them in an alembic, over a moderate fire. The distilled product should be stored well in a glass vessel and kept warm. Then dip the glass in the very same water 6 times, and it will be soft as dough.

§318. CUTTING GLASS INTO PIECES

Make a glowing iron, used for tending horse hooves. Moisten the glass with sober spittle[309] and stir continuously in the glass with this iron, and you will be able to cut in it.

§319. GLUING A BROKEN GLASS BACK TOGETHER

Glue and attach the glass pieces together with old varnish, so that they will not fall apart. Then let them dry in the sun or behind the oven. Then scrape and scratch the varnish off with a knife and it will stick together so that neither water nor other things will make them fall apart, except for hot

309 Morning spittle, on an empty stomach.

and warm water.

§320. A WONDERFUL ARTIFICIAL WATER WITH MANY APPRECIABLE POWERS AND VIRTUES

Take victriolum romanum[310] 1 ℔, 3 ounces of saltpetre and 1,5 ounces of sinoper. Or take victriolum romanum and saltpetre, 1 ℔ of each, 2 ounces of alum and distil it together in a flask. Or take victriolum romanum, saltpetre, 1 ℔ of each, 2 ounces of cinnabar and half an ounce of aurum pigmentum[311].
This is the power of the water and its virtues.

§321.
It melts mercury on the hour.

§322
It makes gold so soft in that you will be able to write with it.

§323
It melts cinnabar and other ores.

§324.
It eats through iron.

§325.
When putting it on the skin of the horse, the hair will fall off, and white hair will start growing instead.

§326.
Washing the hair with regular water mixed with this water will give the hair a colour as if it was golden.

310 Roman vitriol.
311 Gold pigment.

§327.
It will eat away all rotten and poisonous flesh from old wounds and bruises.

§328.
It melts pumice stone.

§329.
Deletes all writings from paper and parchment.

§330.
Putting copper acetate with pure white limestone in it, will make a glaze.

§331.
If putting file dust of iron and burnt dirt in it, then it will turn into cinnabar.

§332. A NOBLE GLUE
Useful for attaching all kinds of precious stones in golden rings and for many other things, such as making beautiful artworks look as if they were made of marble; knife handles and plates as if they were made of ivory. Squeeze 2 ounces of fish glue[312] through a flax cloth, 1 ounce of mastics, and half an ounce of shellac, half an ounce of grinded bricks and 3 ounces of shellac[313]. Pour the fish glue in a glazed clay pot and put her on the fire, then add the mastics, the shellac and the brick powder. Mix it well together and save the parts that sticks together, and you will be able to glue whatever you want with it.

312 A glue made from selected parts of the bowels from fishes.
313 *G. Lacca*; another type of shellac than the aforementioned.

§333. OBTAINING A FROG STONE

First put the frog in a bird cage and cover it with a red or purple piece of cloth. Put him in the hot sun for some days and the frog will puke out the stone out of powerlessness. Then the bird cage has to be put in a way so that when the stone falls down, it must not be eaten. Some would put the frog in a jar filled with holes and then placing it in an anthill. Then the ants will eat the frog until only the stone remains. When presenting such a stone for a frog and she runs after it trying to eat it, then you can be sure of its authenticity. Do not give this venomous creature any chance to do so. They would never bestow this art of healing upon any human.

§334. OBTAINING A SNAKE STONE

Take a water snake and bind him to a tree by his tail. Hang or put a vessel below, with water in it, for some days or hours, and he will retch the stone into the vessel. The stone will then absorb the water. If tying this stone to the belly of a sick person[314], then he will be relieved from his disease.

§335. OBTAINING AN ANT STONE

If throwing a hare carcass to the ants, it will be found at the same place thereafter. Or put an egg without its shell in the ant hill and let it be until the 9th day. Then you shall find the very same stone in the middle of the ant hill.

§336. OBTAINING A SWALLOW STONE

Pinch the eyes out on a swallow, which is still lying in its nest. Then tie a short silk thread around her neck. Return to her nest after 3 days and you will find 3 stones: a white, a black and a red.

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314 Uncertain translation.

§337. OBTAINING SUCCESS WITH FLAX

When someone has been harvesting their flax, then go there, take a sheaf ♄ et ☉ and say:

After this moment, N. N. will never get any flax,
now I steal your flax prosperity
on both stem and seed
and all that belongs there;
mine shall grow
and thine shall rot
this in Nom. P. F. S. s. amen 3 times.

§338. TAKING AWAY PAIN

In Nom. P. F. S. s.
I bless you against the cold,
I bless you against the heat,
I bless you against the unbearable.
In nom. D. P. F. S. s. amen 3 times.

§339. FOR SNAKE BITES ON HUMANS

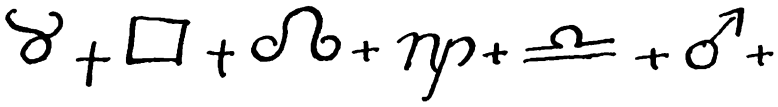
The tongue that twists
the venom that bites
I know, who will bite;
snake bite,
but god prayed
and gave one of them
all his power,
in Nom. D. P. F. S. s. amen 3 times.

§340. AGAINST SPRAIN

J. C. rode down the steepest mountain
His horseshoes were slippery
J. C. dismounted
turned blood against blood
joint against joint
made strong the sprains and strains.

§341. FOR A HORSE NOT TO BE UNHAPPY, WHEN HE HAS BEEN BOUGHT OR GIVEN UNTO YOU

Give it a piece of bread which you have dropped through your left shirt sleeve 3 times, on a ♃ in



when ☉ rises. Keep it with you when you buy it, and when the deal is done you shall give it to the animal. Or whisper these words 3 times into its ears:

You will not expect a thing
and long for nothing at all
until the farm is all burnt down
and N. N. is hung up,
when the water is red
and the trenches are wide.

Read in good faith the Lord's Prayer 3 times, and then give it 9 grains of salt, 3 times.

§342. SO THAT NO ONE WILL BE ABLE TO HEX YOUR HORSE, WHILE RIDING OR DRIVING HIM

Before leaving your ranch, walk up to the horse's head and grab him by the muzzle. Take a piece of bread in your right hand and say:

But deliver us from evil.

Then give the bridle back to the horse together with some garlic. Spit 3 times on the bridle before putting it back into its mouth and say:

Never shall you get tired
never shall you get sweaty
as long as I ride/drive you.
Evil has already journeyed off,
I do not want to go there.
Where I will go,
you will follow.
In nom. P. F. S. s. amen.

§343. SO THAT NO ONE WILL BE ABLE TO HEX YOUR HORSE

Sew some good castoreum, Garlic, anthraconite[315], Bayberries, Mezereon and Valerian into its hackamore on a ☉. Drill a small hole in the stable, right in front of the horse, where you will put these ingredients. Make yourself a wooden plug and seal the hole with it. But beware so that it will not get squashed.

315 The manuscript says "olsten" which is a corruption or dialect variation of *orsten*. The common name in Swedish is *stinksten* (en: stinkstone).

§344. SO THAT A HORSE WILL NOT ESCAPE, ONCE YOU OWN IT

When you arrive at home, or when you let the creature loose for the first time, then take a piece of the cloth which was on the horse when it was bought. Then throw it on the ground, put some hay upon it, let the horse eat it and say:

As long as you are mine
the fence will be heavenly high.
You will be at my benefit
and feed yourself
within hank and pole[316].
In nom. D. P. F. et Sp. s. amen 3 times.

§345. MOULDING AN UNSTOPPABLE BULLET, WHICH WILL HIT WHATEVER YOU WANT TO SHOOT

Mould a bullet on a ♃ et ☉ and put a grain of Calluna or wheat in it, which has gone through a mill. N. B. there should be one grain in every bullet.

†††

316 The fence around the pen.

§346. CONTROLLING WOMEN

Carve or write her name upon a fresh Linden twig. Put it under an earth-fast stone, north of the yard in which she lives, and say:

You shall stay unmarried
until I take you up again.
In all my days I will see you unmarried
until you see me married.
My words shall stand forever strong
and forever come through.
What is yours will now and in this moment,
until I promise you,
be in this place.
I bind you in hand and and foot,
in tooth and tongue,
in liver and lung,
in mind and will
in the very roots of your ♡,
beneath my feet.
I. H. T. n F: S. d:n r. D. S. os. os. or in nom D. P. F. S,
s. amen 3 times.

Read the Lord's Prayer 3 times. ✢

†††

§347. TAKING CARE OF YOUR RIFLE, SO THAT NO ONE WILL CORRUPT HER

Fill her with your own urine together with human milk ♯, hair from 3 places of your body (head, left arm pit and membrum[317]) and an egg. Seal it well with a plug made from Oak. Then obtain twigs from 9 different fruiting trees and light a fire with them on a ♃ on ●. Put the rifle in the fire so that she gets warm after which she is gently placed in cold water. Scrub her well and drag 3 cloves of Garlic through her 3 times, when she has dried.

N. B. This should be done on a ♃ and beware not to shoot anything, then all this has been for nothing.

§348. AGAINST FALLING SICKNESS[318]

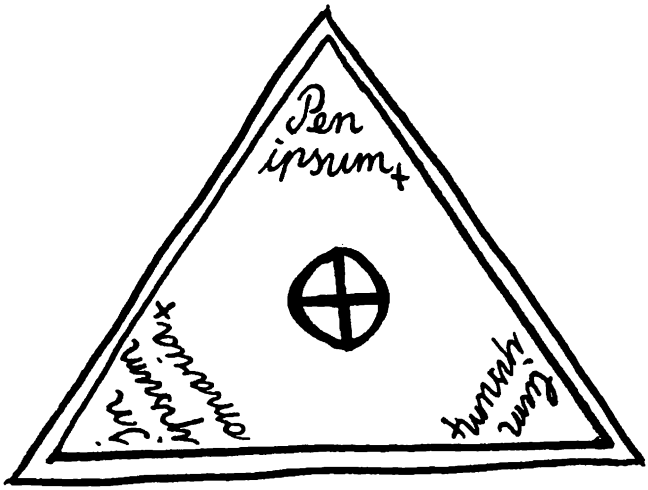
Give him a fox ♡ to eat on a ● and ☺, and he will never fall. Give him milk from a mare to drink. It will help.

§349. UNCROSSING YOUR LIVESTOCK, THAT HAVE BEEN HEXED BY A WITCH WHO HAS BEEN STEALING ALL YOUR CURD

Chop or cut yourself some Rowan ♯♃ in the morning before ☉ rises and make a triangular /:△:/ curd vat from it. Put a wrapped cross ⊕ in the middle of it and cut or write these words on the bottom of it: *Per ipsum* in the first corner, *cum ipsum* on the second and *Inipsum omaria;* ♌♋ in the third corner[319]. Milk all your livestock: cows, sheep and goat, big and small before the ☉ rises. Then lock yourself

317 The penis.
318 Epilepsy.
319 Probably inspired by the part of the Roman Mass that goes: *Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria per omnia saecula saeculorum.*
In ipsum omaria (en: in the same bowels/entrails).

inside, and prepare cheese in the the above mentioned curd vat. Put the cheese on a glowing fire and recite the Lord's Prayer in good faith 3 times. Let the cheese slowly fry and burn until there is nothing left. At this point the woman will come to your door and would want to get inside, saying she would like to borrow something. Do not let her inside or borrow anything, because it would set her free from her pain, you would lose your curd and she would regain what she had before.



§350. IF YOUR RIFLE AND LUCK IS MISSING AND HEXED

Put your rifle under your bed, in which you lay comfortable and in which you have intercourse with your wife, while not using her and you will be sure that you will regain your luck and keep her free from all tricks. This is a safe treatment against all hexed rifles and rifle-men, it will never go wrong. You can be sure to aim for a reasonable desire when entering the forest.

§351. BOILING MEAT TENDER

Put some mustard inside a piece of cloth. Then put the cloth in the stove and it will soon boil tender.

§352. BOILING PEAS SMOOTH

Add mustard into the pot & they will soon become smooth.

§353. THE RIGHT TIME FOR SOWING BARLEY

St Erik Day[320] in May. Barley is preferably sown in the mornings.

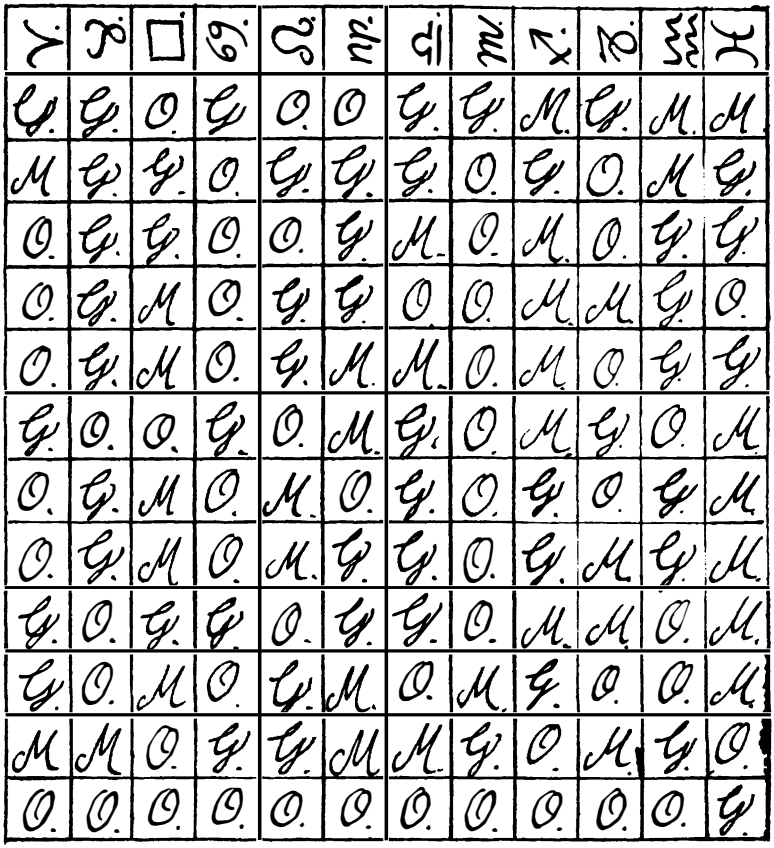
†††

320 18th of May. Erik IX was king of Sweden 1155-1160. He was after his death petitioned for good harvest and is depicted in the rune calendar by Digelius as a crowned man with barley sticking out of him.

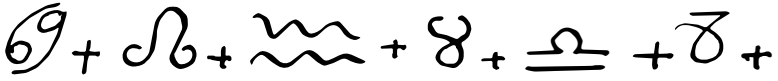
§354. CHART FOR CHOOSING THE BEST DAYS[321]

G: Good M: Mediocre B: Bad
For travelling
For buying and selling
Matrimony
Building houses
Moving houses
Putting on new clothes
Arranging marriage
Cutting a wound
Sending a message
Working in fire
Hunting
Fishing, or creating fishing equipment

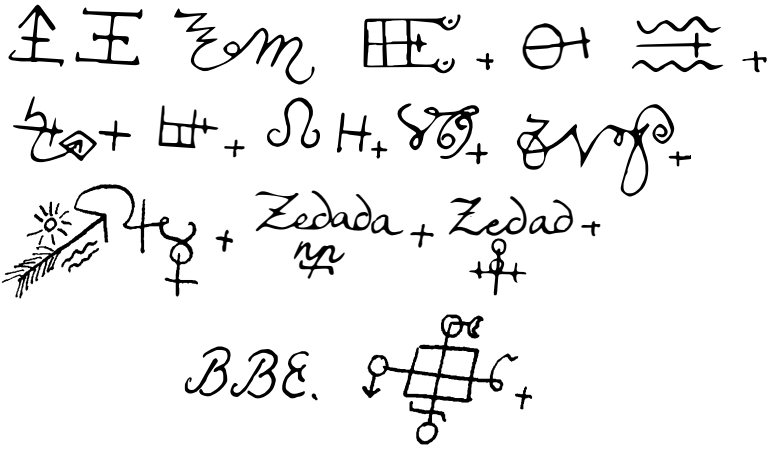
321 A similar chart is found in *Bonde-Praktikan* 1994:126. The chart from the handwriting contains 12 sections, while the one in "*Bonde-Praktikan*" contains 9. The facsimile edition as found in the literature reference list includes 11 sections. The author of *Salomonic Magical Arts* has added the last one for fishing.



§355. SO THAT A RIFLE WILL BE SUCCESSFUL
Detach the rifle from the muzzle. Obtain a lethal awl ♃ on



and 3 big black toads in the name of . Then put the awl on the altar for 3 ☉ during Mass. Draw these Wittenberg letters on the muzzle, by and around the screw on the back-end of the muzzle, and at the impact.



Then take blood from the crest of a white cock, and lard from the right side, together with its left testicle and penis. Rub it on the muzzle where the characters have been written, 3 times in ♌ on ●, 3 times on ☺, and 3 times ♃. Then you can be sure of that the rifle will be successful.

N. B. If having any remnants from the blood, fat, testicle or penis, then hide it together with the awl in a hidden place, upon the rifle, where no one will see or take it, because then it will be in vain.

AMENDMENT TO

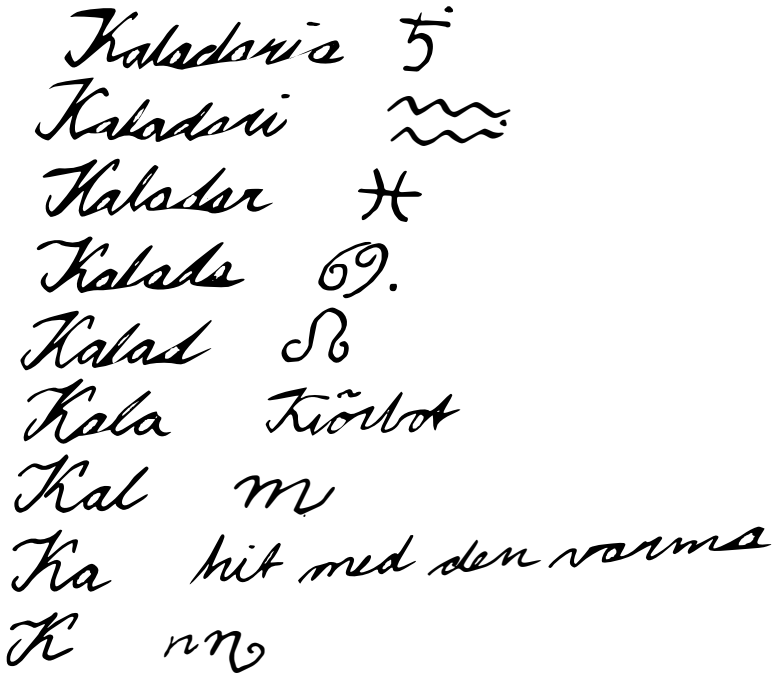
The Black Book

1. SO THAT NO ONE WILL BE ABLE TO HEX THE RIFLE

Write or draw the characters below on the rifle stock. Kill a white cock, stroke the blood into the fibres and let it dry well by the fire. Carve the characters below into the stock in that it does not show. Best is to carve them below the muzzle by the gunpowder chamber or in the rifle box.

2. A CURE AGAINST FEVER

Write what is below in 9 rows upon bread and let the sick person eat a row, or write it on an empty stomach for as long as there is anything left.



3. HEXING A RIFLE

Fumigate it with cat hair, inside and out.

IBIDEM

Put a stick from a coffin into the stock.

IBIDEM

Drag the long finger of your right hand in your ass and anoint the muzzle, the sight and the fire steel, and say:

It will be as impossible for you
to take life,
as for Judas and Pilatus
to enter the paradise
together with the 12 apostles.

4. FOR YOUR HAT

Take the scrotum from a cat, mix it with some groats and 3 drops of blood, together with the peas from the brain and some bread which has been left on the table during the night of Christmas Eve, which is made into small cakes or pellets. This is then put in the hat crown or between the sudarium and the hat crown, or rubbed on the inside of the sudarium in the middle of the crown.

5. RETAINING THE POWER POWER IN YOUR PELLETS AND BULLETS

Look for the small red and blue pissants called Legion Death[322], together with 3 hairworms, some *alstrirot*[323] and sulphur. This is ground together and put in the pellets.

6. CONFUSING A TRACKING DOG

Walk 3 times backwards over the rifle tap. The rifle will be cursed if you shoot a cat, but she will be good again if smeared with her blood.

322 Uncertain translation.
323 Unknown. Probably a root.

7. SO THAT BEES WILL NOT SWARM, WHEN THEY HAVE SETTLED DOWN

Pick up a turf, while placing the beehive, throw it upside down and say:

As long as this turf is upside down
so shall any swarming bees be still
in nom D. P. Fil et. .S. amen.

Then place a knife and a child's cap at the end of the hive, and let it be for 3 days.

8. PROTECTING THE CABBAGE FROM WORMS

Visit a big anthill and fill a sack with ants. Sprinkle them over the cabbage & in a few days it will be free from worms.

9. STINGING A HORSE

Take a new nail and put it in the footsteps of the horse, where no nail has been before. You must take it back by yourself, otherwise it will limp forever. N. B. Note well the spot where it is placed.

10. PUTTING AWAY TOOTHACHE

Take a new nail and poke the tooth, so that you will get some blood on it. Go to a door which opens in the wrong side, towards the sun. Write the following words on the door, but do not lift the nail until everything has been written. Then hit the nail 3 times in the middle of the writings, in the 3 names.

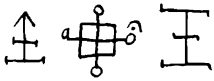
Signs

TUESDAY; USED ON THIS DAY.

SATURDAY WORKINGS OR ABBADON.

FRIDAY; USED ON THIS DAY.

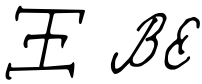
THURSDAY, DITO.



ANDRART

ADONAJ

ELL

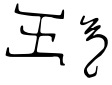


RADE, ARAN

ROUTZT

ABBADON, LORD OF BURIED TREASURES

BEL



ADA

KLING G. CLASSEN

DAN

Mefistophile in the 5th Commanding Class

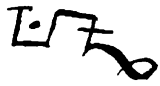
WEATHER

EGYPTIANS

Salamandria

CRAFT

DUBRANT

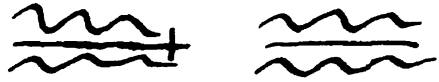


GRUBIS

DRÄF

JULIUS

SERVICE DONE



CHANGING BY THE TEMPLES

JEHOVA, OR A AND O

THE ONE WHO BINDS AN ANIMAL

ZEROES

FEDO

FEDO VESALID

PILO

JUDIUS

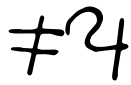
STÄD

TUBALL

DREGANT

ASSEMBLY

OPPOSITE



MAUNDY THURSDAY

GOOD FRIDAY

POWDER

HEART

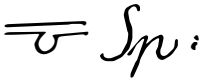
HOOK

PRONG

1 OUNCE

AQUA

1 DRACHM



SPIRITUS

PROBATUM

THE RAM, MARCH

SATURN, SATURDAY

THE BULL, APRIL

JUPITER, THURSDAY

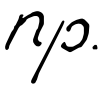
THE TWINS, MAY

MARS, TUESDAY

THE CRAB, JUNE

VENUS, FRIDAY

THE LION, JULY



THE MAIDEN, AUGUST

MERCURY, WEDNESDAY

THE SCALES, SEPTEMBER

THE SUN, SUNDAY

THE SCORPION, OCTOBER

THE MOON, MONDAY

THE ARCHER, NOVEMBER

THE SEA-GOAT, DECEMBER

THE WATER-BEARER, JANUARY

THE FISH, FEBRUARY

WAXING

WANING

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"Cunning woman preparing a water for treating fassna."
"Water against fassna being prepared in the forge."
"Where the wizards find their bones."
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SLS 267, SLS 285
Photo: Valter W. Forsblom

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